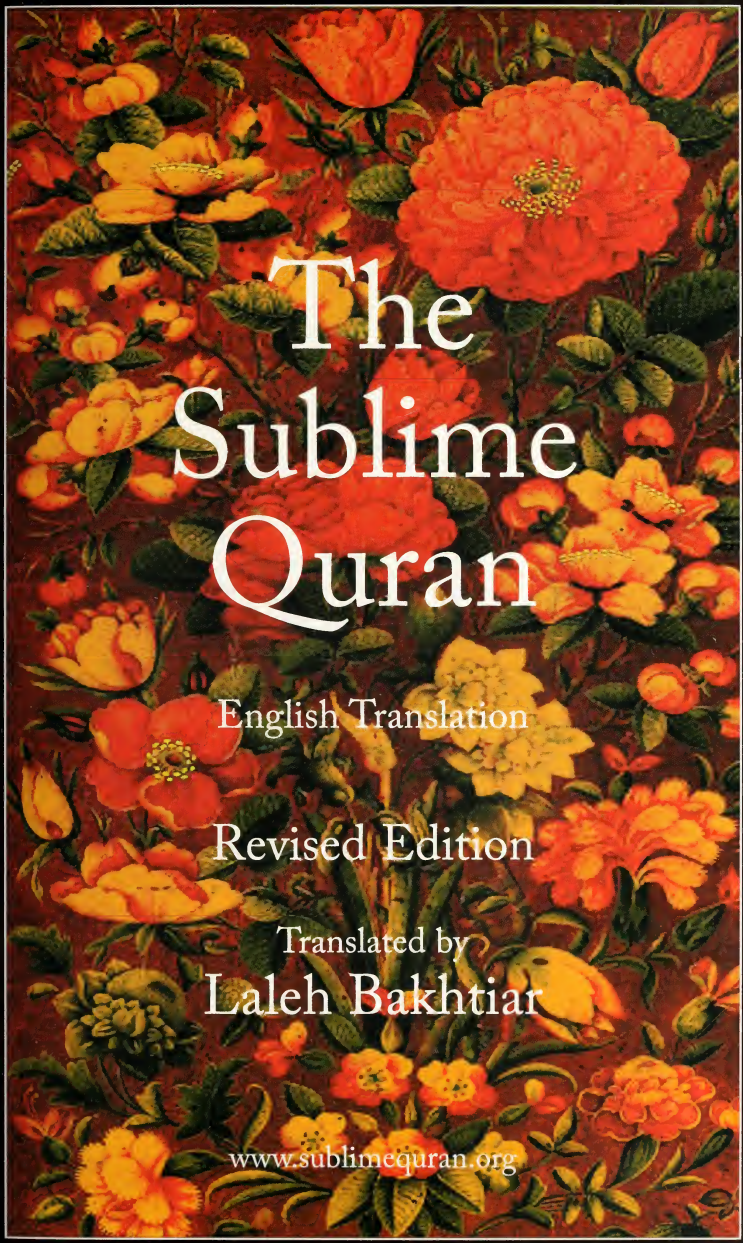
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Quran
English Translation
Revised Edition
Translated by
Laleh Bakhtiar
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The Sublime Quran

English Translation

Revised Edition

Translated by

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So give good tidings to My servants,
those who listen to the saying
and follow the fairest of it.
They are *those whom God has guided*
and they are *those who have intuition.*
(Quran 39:17-18)

بسم الله الرحمن الرحيم

الأزهـــر
مجمع البحـوث الإسـلامية
الإدارة العامة
للبحوث والتأليف والترجمة

AL-AZHAR
SLAMIC RESEARCH ACADEMY
GENERL DEPARTMENT
For Research, Writing & Translation

تصريح طبع وتداول صادر في: ٢٠٠٨/٨/١١
اسطوانات ليزر (C.D) - ديسكات كمبيوتر

السيد/ شركة حرف لتقنية المعلومات

السلام عليكم ورحمة الله وبركاته وبعد .....

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تحريرا في: ٢٠٠٨/١١/١٤

مدير عام
إدارة البحوث والتأليف والترجمة
السيد العراقي شمس الدين
١٤/١١

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In the Name of God, the Merciful, the Compassionate

Preface

After having spent many years studying the various English translations of the Quran and realizing the sincere efforts of the translators in this great, divinely blessed task, it became clear to me that English translations lack internal consistency and reliability.

Clearly no translation of the Quran can compare in beauty and style with the original Arabic, which has been described as: "by turns, striking, soaring, vivid, terrible, tender and breathtaking."[1] Recognizing this, a translation of a sacred text which will never equal the original still has certain criteria it should meet. I found, when the context is the same, if the same English word is not used for the same Arabic word throughout the translation, it becomes difficult for someone who wants to learn to correlate the English and the Arabic to be able to do so. In other words, the twenty or so English translations put emphasis on interpreting a Quranic verse without precisely representing the original Arabic word. For example, in one translation, the English verb "to turn" is used for over forty-three different Arabic words and the noun "sin," twenty-three.

The Arabic language is much more precise than present translations would indicate and God used a different word in each case. Therefore, a translation should do the same to the extent possible in order to give the English reader more of a sense of the depth to the Quran.

For the Muslim, the Quran is the Word (Logos) of God. It is this Word of God that has inspired artists, artisans, poets, philosophers and writers, those who had been the exponents of Islamic culture and civilization for almost 1500 years. Yesterday and today's Muslim wants to know more about each Word that God chose for His revelation through the Quran. This realization, in turn, prompted this present translation, an attempt to give the sense of unity within the revelation to a non-Arabic speaking reader.

The method used by English translators of the Quran to date is to start at the beginning of the sacred text and work through translating until the end. I used the same method in translating twenty-five books before I earned a Ph. D. in educational psychology much later in life. Armed with this science, I began this translation as a scientific study to see if it was possible to apply these principles to

a translation by finding a different English equivalent for each Arabic verb or noun in order to achieve a translation of a sacred text that has internal consistency and reliability.

As I am unlettered, so to speak, in modern Arabic, I relied upon my many years of tutoring in classical Quranic Arabic grammar.[2] It was at that time that I had become familiar with the *al-Muᶜjim al-mufahris: al-lafāḍ al-qurʾān al-karīm*. The *Muᶜjim* lists every Arabic root and its derivative(s) found in the Quran as verbs, nouns and some particles (adverbs, prepositions, conjunctions or interjections). Each time a specific word appears, the relevant part of the verse containing that word is quoted with reference to Chapter and Sign (verse). They are listed under their three-letter or four-letter roots.

As there was no Arabic program for the Macintosh computer when I began this great undertaking, I transliterated the words according to the system of transliteration developed by the American Library Association/ Library of Congress 1997 Romanization Tables in preparing an accompanying Concordance.[3] I then placed its English translation that I would not repeat for another Arabic word. I found that there are 5790+ different Arabic verbs and nouns, excluding most prepositions, that appear at least one time in the Quran. Only in some 50+ cases was it necessary to use the same English word twice for two different Arabic words. For example, there are two different Arabic words for parents, or the word "year," and three for the word "time."

Grammar: Beginning this process in 2000 CE with the words instead of the first sentence, I later learned that this was much the method, called formal equivalence, used in the translation of the King James Version of the Bible first published in 1611 CE. This translation, then, is one of formal equivalence in order to be as close to the original as possible. This is the most objective type of translation, as compared to a translation using dynamic equivalence, where the translator attempts to translate the ideas or thoughts of a text, rather than the words, which results in a much more subjective translation.

In this translation, the translation of the active participle when used nominally and not as an adjective, differs from other translations. Instead of creating English words that would not readily resonate with the reader, I have used "one who" for the animate and "that which" for the inanimate. The caution to the reader, how-

ever, is that this translation should be read with a "fresh eye" rather than expecting an English equivalent as used in previous translations.

The English equivalents for these verbs and nouns are then studied in context and, where necessary for correct meaning, an alternative equivalent that has not been previously used elsewhere in the translation is used. This resulted in 6130+ unique English equivalents. I then added the some 50,000+ particles (adverbs, prepositions, conjunctions or interjections not listed in the *al-Muʿjim*) to the 40,000 I had to complete the data base.

For every Arabic verb's perfect (past tense), imperfect (present and future tense), and imperative form, the same basic English equivalent is used adjusted according to whether it is past, present or a command. A different English equivalent is used for a verbal noun, an active or passive participle, and a noun, again, adjusted according to its usage.

With this as the beginning point, I arrived at five points that I felt was missing in previous translations and for which I aimed to attain in the translation of the Sublime Quran.

No commentary: Introducing the non-Arabic speaker to the words of the revelation without any commentary is as formal equivalence dictates. Related to the eternality of the Quran, each reader of the translation would then be able to ask: As this is the eternal Word of God, what does it mean to me today? What does it say to me? How can I self-identity with it? How do I feel when I read it? Do I accept the arguments that the Quran presents for the Oneness of God?

In writing about the Quran, al-Ghazzali says each person should read or recite it, not as a historical document, because then it loses its eternal quality, but as it relates to the person reading or reciting it. He asks: "How can one suppose otherwise when the Quran was revealed to the Messenger not only for him particularly, but as a spiritual cure, guidance, mercy and light for all the worlds?" As the Quran says: "We send down in the Quran what is a healing and a mercy for the ones who believe." (16:126).[4]

The Quran is not an historic text, frozen in the time period of its revelation. To this end, there are no parenthetical phrases further interpreting and elaborating a verse, thus allowing the translation, as the Quran itself is, to be free of any transient political, denominational or doctrinal bias.

Words not appearing in the Arabic, but necessary for understanding in English, have been put in italics, in some cases to emphasize the intent of the Quran.

When an English speaker reads the translation of the Quran, it is not clear which are the Names, Qualities or Attributes of God that he or she may be reciting. This present translation recognizes them by presenting the definite article (The) with a capital letter. In this way, one can make the connection between one of the Attributes of God they are reciting and a Quranic verse in which it appears.

None of this denies the reader the opportunity to seek out commentaries that describe the history or language of the Quran, but it gives him or her a chance to see how each and every Word reflects the Divine intention.

Universal: The blessed Prophet did not bring a new religion; he came to confirm what was right in the messages of the previous Prophets. Does this translation speak to the universality of the Quran? The Quran tells the Prophet, the mercy to all of humanity, to speak to people in their own language. Following his example, in addition to the translation being unbounded by time, in several sensitive cases, the word chosen to translate an Arabic word is also of a universal rather than a particular nature. This then broadens the perspective and scope of the Quran so that it becomes inclusive rather than exclusive to one particular group of people. In other words, in this way a larger audience can relate to its message.

Inclusive language: Examples of this would be the translation of the derivatives of k f r, literally meaning: To hide or cover over something. Most English translations use the verb "to disbelieve" or "to be an infidel" making the active participle "one who disbelieves" or "one who is an infidel." In the present translation the more inclusive viable terminology is used, namely, "to be ungrateful," the active participle being "one who is ungrateful." The Quran itself declares its timelessness and universality. Therefore, its understanding or interpretation must also be eternal and for all time, inclusive of all of humanity rather than exclusive to one group of people.

Applying the above criteria to the word *aslama*, "he submitted," in the eight times that it appears in the form of islam, it is translated according to its universal meaning as "submission," and the forty-two times that its form as *muslim* appears, it is translated ac-

cording to its universal meaning, "one who submits." Or *zakat* usually translated as alms does not give the universal meaning of the Arabic. *Zakat* has been translated in the present translation as "purifying alms" because the important aspect of paying the religious tax is that it purifies the rest of one's wealth. Another example is that often the Quran refers to someone's being struck blind, deaf and dumb. The meaning refers to someone who is "unwilling to see, hear or speak," and not someone who is physically disabled. Therefore, the word "unwilling" appears as the translation.

Another example of the use of inclusive language in an attempt to speak to people in their own language, is the use of God instead of Allah. Many English speaking Muslims as well as many of the English translations of the Quran to date, use Allah when speaking English instead of God. The intention on the part of the speaker is to maintain a sense of piety. They feel that using Allah in English moves them in that direction. Many even claim that the word Allah cannot be translated.

However well intentioned a person may be, the use of the word Allah instead of God when speaking English, first of all, does not follow the Quranic verse that tells the Prophet to speak to people in their own language. Subsequently, it does not follow the Sunnah of the Prophet who did speak to people in their own language.

In addition, it creates a divide between Muslims who use the word and the English speaking people of various faiths to whom they are speaking. In effect, it creates the illusion that there is more than One God—Allah and God. The response of the English speaking person of another faith is to say: I do not understand your religion; you have a different God than I do and you call Him Allah.

It needs to be clearly explained to English speaking Muslims that, unlike what they may feel, they do not have a monopoly on the word Allah. Arabic speaking Christians and Arabic speaking Jews also refer to God as Allah. The Old Testament and New Testament when translated into Arabic use Allah for God.

English speaking Muslims, therefore, need to recall the message of the Quran that God is One (*tawḥid*). In addition, the Prophet did not bring a new religion but confirmed what was correct in the messages of previous Prophets, namely, that God is One. Finally, they need to follow the example of the Prophet, as the Quran says he is the model or example to be followed, by speaking to people in their own language.

Thou vs You: In regard to the second person singular (thou) as opposed to the second person plural (you) in English, in the Arabic language is very specific. There are fourteen personal pronouns, the Arabic as opposed to six in English usage today. Arabic includes the nominative "thou"; the objective, "thee"; and the possessive, "thy" or "thine" (used before a vowel). In the English only translation of the Sublime Quran, the pronouns "you" and "your" were used throughout. However if "you" or "your" appeared in bold, it meant the original was "thou, thee or thine."

However, as this is the bi-lingual edition, the exact equivalent of the Arabic pronoun is used. Whereas to many this is what they call "King James" English, from the theological point of view, it is important to keep the distinction. The distinction between using the second person singular (Thou, Thee, Thy) refers to the Oneness of God, the singular God. Whereas when "you" or second person plural is used for God, we are indicating that there are plural gods and are required to use a plural verb. This is the only sin that the Quran says is unforgivable.

In addition whenever the Prophets are spoken to directly the pronoun used is thou or thee. This is also the way that the Quran addresses Mary.

Verse 4:34: Another distinction between this translation and other present English translations arises from the fact that this is the first English translation of the Quran by an American woman.[5] However, that does not necessarily make this a feminist translation. *The Sublime Quran* is the translation of a person who practices spiritual integrity (*futuwwa*) or spiritual chivalry as it is sometimes called.

It should also be noted that none of the reasons given as to how this translation differs from all other English translations has anything to do with my being a woman. They are all indications of gender-free intellectual reasoning (*taḥqiq*).

Just as I found a lack of internal consistency in previous English translations, I also found that little attention had been given to the woman's point of view. While the absence of a woman's point of view in Quranic translation and commentary for almost 1500 years since the revelation began, clearly needs to change, it must be acknowledged that there are many men who have been supportive of the view of women as complements to themselves, as the completion of their human unity. To them, I and other Muslim women are eternally grateful. They relate to women as the Quran and Hadith

intended. The criticism women have is towards those men and women who are not open to this understanding, who are exclusive in opposition to the Quran and Sunnah's inclusiveness. Clearly the intention of the Quran is to see man and woman as complements of one another, not as superior-inferior.

Consequently, in the introduction and translation, I address a main criticism of Islam made in regard to a human rights issue, namely, that a husband can beat his wife (4:34) after two stages of trying to discipline her.

In addition, when words in a verse refer directly to a woman or women or wife or wives and the corresponding pronouns such as (they, them, those), I have placed an (f) after the word to indicate the word refers to the feminine gender specifically.[6] Otherwise, in the Arabic language (as in Spanish), the masculine pronoun may be used generically to include both male and female human beings.

At this point I should say that there will be those who see me as a person having a particular Muslim point of view. Let me assure the reader that I am most certainly a Muslim woman. I have been schooled in Sufism which includes both the Jafari (Shia) and Hanafi, Hanbali, Maliki and Shafii (Sunni) points of view. As an adult, I lived nine years in a Jafari community in Iran and have been living in a Hanafi community in Chicago for the past fifteen years with Maliki and Shafii friends. While I understand the positions of each group, I do not represent any specific one as I find living in America makes it difficult enough to be a Muslim, much less to choose to follow one sect or another. However in this translation I have not added any indication of differences in recitation between the sects so that it does represent the majority view. At the same time, I have chosen to continuously engage in the greater struggle of self-improvement. This is the beginning stage of the Sufi path (including murruwa or moral reasonableness leading to futuwwa or spiritual integrity) and I cannot even claim that I have moved beyond that. God knows best.

I grew up in the United States with a single parent, a Christian, American mother. My father, an Iranian, lived in Iran. I was an adult before I came to know him. He was not religious, but spiritual, devoting his life as a physician to help to heal the suffering of people. My mother was not a Catholic, but she sent me to a Catholic school. At the age of eight I wanted to become a Catholic, to which she had no objection. When I was twenty-four, I went to Iran for the

first time as an adult, not speaking a word of Persian, with my former husband and our children. I began taking classes taught in English at Tehran University. The classes on Islamic culture and civilization were being taught by Seyyed Hossein Nasr. One day he asked me what religion I followed, and I said that I had been brought up as a Christian. He said: Well, now that you are in Iran and your father is Muslim, everyone will expect you to be Muslim. I said: I don't know anything about Islam. He said: Well, learn! And that was the beginning of my journey (which included attending graduate school at Tehran University a few years later which included classes in classical Arabic) culminating in this translation.

Presentation: In terms of presentation, most English translations of the Quran presently available translate and present the translation Sign by Sign (or verse by verse), much like a translation of the Old or New Testament.[7] As the Quran was revealed in the oral tradition and is still recited in Arabic as it was revealed, this English translation is arranged to match the Arabic oral recitation.

The number and name of each Chapter (sūrah) appears on the side of each page of the translation along with the Stage (*manzil*, division of the Quran into seven parts so it can be read in its entirety in a week), Part (*juz'* or para, division of the Quran into thirty parts so that the entire Quran can be read during the month of Ramadan), Section (*rukūᶜ*, an indication to bow the head), and the Signs (*āyāt*) on that page.

Recitation Marks: There are various marks used in the science of recitation—important as the word Quran itself means recitation8—that are marked in the English translation as well so that one can read the English translation as one listens to the recitation.

The Arabic letter (m) indicates a necessary stop. This is marked at the end of a line of English translation with a period (.) followed by the symbol: •.

The fourteen Signs where a prostration is obligatory are indicated at the end of the English line of translation with the symbol: ǂ.

The numbering of Signs used in this translation is based on the Kufi numbering system.[9] The translation is based on Ḥafs version of the reading of Asim which is the most popular reading throughout the Islamic world.[10]

Therefore, this translation differs from previous English translations in that there has been a conscious attempt to present a translation of the sacred text that has internal consistency and reli-

ability. It is the first English translation by an American woman who includes the view of women in the Signs (verses) wherever relevant. The translation is consciously a universal, inclusive, one widening the relevance of the sacred text to a larger community. The translation is presented line by line in a larger font size so that it can be read and understood more easily while listening to the Arabic recitation. Let is also be said that this translation was undertaken by a woman to bring both men and women to equity so that the message of fairness and justice between the sexes can be accepted in Truth by both genders. God knows best.

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While I have personally been blessed by my contacts with the most understanding and compassionate of men in my lifetime, and I have never found myself in a situation of being physically threatened or beaten, reading about and hearing first hand stories of women who have, I felt the deep sense that I am essentially and spiritually one with them by my very existence. The question I kept asking myself during the years of working on the translation: How could God, the Merciful, the Compassionate, sanction husbands beating their wives? The feeling, however, did not rise to the surface until the day I first publicly presented the results of this translation of the Sublime Quran at the WISE (Women's Islamic Initiative in Spirituality and Equity) Conference (November, 2006) where 150 Muslim women from all over the world had gathered to discuss the possibility of forming a Women's Islamic Council. I gave the logic as to why the word "to beat" in 4:34 has been a misinterpretation.

At the end of the session, two Muslim women approached me. They said that they work in shelters for battered women and that they and the women in the shelters have been waiting for over 1400 years for someone to pay attention to this issue through a translation of the Quran. The heavy weight of responsibility suddenly fell upon my shoulders. I had to publish my findings as soon as possible to initiate a dialogue with the exclusivists. Hopefully the initiating of a dialogue will further open the minds and awaken to consciousness and conscience those men who place their hand on the Word of God giving themselves permission to beat their wife and those women who believe they deserve to be beaten!

I ask for the forgiveness of the One God for any errors in this translation, at the same time that I ask for His blessings.

Laleh Bakhtiar, Chicago, March, 2007

Notes to the Preface

1 Muhammad Khalifa in notes to the translator.

2 The Quran was revealed in classical Arabic, not modern Arabic. Many speakers of modern Arabic cannot understand the meaning of the Quran. Whoever wants to learn the Quran must learn classical Arabic which is what I studied. Also anyone familiar with the Persian language can read the classical Arabic of the Quran, but may not understand the meaning of each and every word as well. Persian language borrowed many words and structures from Arabic. Both languages are written the same way, from right to left with the same alphabet, but while Arabic has twenty-eight letters in its alphabet, Persian has thirty-two.

3 American Library Association/Library of Congress, 1997. ALC/LC Romanization Tables: Transliteration Schemes for Non-Roman Script.

4 See Muhammad al-Ghazzali, *The Recitation and Interpretation of the Quran*.

5 I have heard of another American woman who has worked on the English translation of the Quran with a group of others. No names are given in the book. There are also several husband and wife teams who have worked together on an English translation of the Quran.

6 See the excellent work by Margot Badran on "Feminism and the Quran,""Gender in the Quran," and "Sisters," as well as "Gender Journeys in/to Arabic."

7 The same method is used by A. J. Arberry in the *Koran Interpreted* and Sayyid Ali Quli Qarai, *The Qur'an with English Paraphrase*.

8 There are seven famous historic reciters of the Quran. Imām ibn Kaṣir who died in Mecca in 120 A.H; Imām ᶜĀsim of Kufa who it is recorded as having learned this way of reciting the Quran from ᶜAbd al-Raḥmān al-Salāmī who had been taught by the Rightly Guided caliphs ᶜUthmān and ᶜAlī ibn Abī Ṭālīb; Imām Abū ᶜUmr, born in Mecca and died in Kufa in 154 A.H.; Imām Ḥamzah of Kufa, born in 80 A.H. and died in 156 A.H.; Imām al-Kisāʾī who died in Tus in 182 A.H; Imām Nāfiʿ of Madina who died in 169 A.H.; and Imām Ibn ᶜĀmir from Syria whose dates are uncertain. See Hughes, *Dictionary of Islam*, p. 478.

9 The Quran has been recited and reprinted millions of times in Arabic throughout the Muslim world without the slightest change of a sentence, a word, or even a letter. The order of the verses has not changed, nor the 114 chapters. There are only a few discrepancies of diacritics which effect some vowels that may emphasize a different shade of meaning of specific words and a different numbering of the verses: 6239 (Kufa), 6204 (Basra), 6225 (Damascus), 6219 (Mecca) and 6211 (Medina) but they all contain the same number of words and the same number of letters.

10 See *Hughes, Dictionary of Islam*, p 492.

In the Name of God, the Merciful, the Compassionate

Introduction

The Quran is the eternal Word of God for those who are Muslims. Prophet Muhammad, peace and the mercy of God be upon him, did not believe that he was bringing a new religion. Rather, as the Last and Final Prophet, he was teaching: the manifesting of humility and sincerity and outward conforming with the law of God and the taking upon oneself to do or to say as the Prophet has done or said, something that the First Prophet had initiated. Therefore, for those who follow "sincerity in religion without hypocrisy" or Islam as their way of life, Prophet Muhammad, peace and the mercy of God be upon him, completed the message of a way of life that has existed continuously from ancient times.

This way of life is an open system with no beginning and no finite end. It has existed in the past, but begins again in the present and goes on for an eternity making it an example of an open history—no beginning and no end—eternal. The message for the present, as it was for Prophets such as Abraham, Moses and Jesus, may God bless them all, is: "There is no god but God," Who alone is to be worshiped. This is the central message of *tawḥid* or the Oneness of God. The concept of sincerity in this way of life or subscribing to His way of life[1] connected itself little by little through transition from one Prophet to another, culminating in the message of the Quran.

The Quran was revealed to the Prophet in the Arabic language in the early 7th century CE and it is the Arabic of the Quran that is considered to be the eternal Word of God. It is only the recitation or reading of the Arabic that has spiritual efficacy. Any and every translation is considered to be an interpretation of the Quran and not the Quran itself. The questions that the translation of the *Sublime Quran* pose relate to the way some verses have been interpreted over the centuries, interpretations which oppose the Sunnah of the Prophet.

For the Muslim, the person who subscribes to His way of life, the Quran, meaning "Recitation," is the eternal Word of God revealed to the Prophet Muhammad, peace and the mercy of God be upon him, over a period of twenty-two years and five months. This is considered to be the greatest miracle of Prophet Muhammad. As he was unlettered, yet he was chosen to receive the Arabic Recitation

(Quran), which is considered to be unique in style, possessing a sense of unity of language and level of discourse.

During the month of Ramadan, Prophet Muhammad, peace and the mercy of God be upon him, divided the eventual 6000+ Signs or verses in the Recitation (Quran) into 114 Chapters or "Enclosures" (singular, *surah*). These 114 Chapters each begin with the words: In the Name of God, The Merciful, The Compassionate, except for the ninth chapter where the same words appear in the text instead of at the beginning of the chapter. The chapters of the Quran were eventually divided into 558 sections, literally "bowing of the head" (*rukūʾ*). The text is organized more or less by length of chapter and is not in chronological order. For one who wants to begin to savor the Quran, it is best to read it randomly and not from beginning to end.

While the Quran was revealed in the oral tradition and oral transmission remains important even after it was compiled into the written form we now have, once it was compiled into a Book form, the Quran became the first book-length example of Arabic literature.[3] It is the bridge between the pre-Islamic oral tradition that focused on narrative or poetic traditions and the written language that rapidly produced great works of prose and poetry. It was compiled into the form of a Book by scribes who had written down the verses as they were revealed to the Prophet, verses written on pieces of parchment, leather, stone tablets, animal shoulder blades, palm leaf stems and pieces of cloth.

The particular details and practices to be followed are found in the Sunnah—the exemplary practice of the Prophet. A Muslim considers himself or herself a good example of a Muslim if he or she follows the example or Sunnah of the Prophet. The Sunnah consists of the actions and sayings of the Prophet and is considered to be an accepted source for interpreting the Signs of the Quran. The Sunnah has been compiled in six canonical works, that which the Hanafi, Hanbali, Maliki and Shafii schools of law follow; the Jafari school has a different but similar in content set of canonical works.

The Quran refers to the Recitation by different names, one of which is the Sublime Quran (*al-qurʾan al-aẓīm*, 15:87), the name chosen for this present translation. Being sublime refers to the Quran's spiritual value. In its sublimity it guides and inspires beyond the material world that it transcends.

One can only understand the sublimity of the Quran if one

begins with some standard that establishes a system based in justice and fairness in order to be able to enter the world of the spiritual and intuition. One has to begin with some criterion, that is another of the names the Quran gives itself, *al-furqān* or The Criterion: The discernment between right and wrong, good and evil, lawful and unlawful, truth and falsehood. The Quran as The Criterion, is the standard by which to determine the correctness of a judgment or conclusion. It is the measure, the reference point against which other things may be evaluated.

The most conclusive arguments in Islamic tradition to prove or disprove something is to use the Quran to prove another point in the Quran. The method is called *tafsīr al-qurʾān bi-l-qurʾān*. This I will do. I will show how the present erroneous interpretation of 4:34 and the verb *iḍrib* creates a contradiction not in the Quran itself and denies, at least in two cases, rights that the Quran clearly gives to women.[4]

For the Muslim, the Prophet is the living Quran; that is, he practiced exactly whatever God revealed in the Quran. If it was a command to good: Fasting, daily formal prayers, pilgrimage, alms, charity, he performed these commands. If it was to prevent a wrong like drinking alcohol, gambling or eating pork, he refrained from these things. As the living Quran, the life, behavior and sayings of the Prophet serve as a model for all Muslims.

As the Quran refers to the Prophet as a mercy to humanity and the model whose example should be followed, it is clear that he would have carried out any and all of the commands (imperative forms of the verb) in the Quran that related to his life (there are commands specific to other Prophets as well) yet we find an exception in ḍ r b according to the interpreters over the centuries.

The root letters ḍ r b means to propound or to strike (a parable), to smite, stamp (or stomp one's foot), beat or strike; or to cite (an example or a dispute). Others meanings without any special preposition include: To encompass; to cast, throw or fling upon the ground; to set a barrier; to engender; to turn about; to make a sign or to point with the hand; to prohibit, prevent or hinder from doing a thing one has begun; to seek glory; to avoid or shun or leave; to turn away oneself; to be with shame; to be in a state of commotion; to be in a state between hope and fear; and to go away. With special prepositions, *ḍaraba fi'l-arḍ* means to travel; with the preposition *ʿalā* it means to stomp; with the preposition *ʿan* it means to turn

something away; with preposition *bayn* it means to set up between, to separate. As a verbal noun, it means striking; with preposition *fī* it means traveling or journeying.

Of the twelve times it appears as a command in the Quran, two are commands to angels in the same verse, namely, "*Mention when thy Lord revealed to the angels: I am truly with you, so make those who have believed firm. I will cast alarm into the hearts of those who were ungrateful. So strike above their necks and strike each of their fingers from them.*" (8:12); three are followed by the word for "parable" so they become the command: "*And propound to them the parable . . . .*" (18:32); "*And propound for them the parable . . . .*" (18:45) and "*And propound a parable for them . . . .*" (36:13).

Four times the command appears to as commands to Moses: "*Strike the rock with thy staff. . . .*" (2:60); "Strike the rock with thy staff. . . ." (7:160); "*Then strike for them a dry road in the sea. . . .*" (20:77); "*Strike the sea with thy staff. . . .*" (26:63).

The command is given once to the Children of Israel. Here the imperative form is used it relates to the story of the cow. "*So We said: Strike him [the dead man] with some of it [the cow]*" (2:73). Muhammad Asad, a Jewish convert to Islam, therefore familiar with Jewish tradition, rejects this interpretation and declares that the story as told by most interpreters is not true. He believes that the Sign should be translated: "We said: Apply this [principle] to some of those [cases of unresolved murder] (2:73). He then explains in a footnote to the translation of the Sign why he feels this Sign has been misinterpreted over the centuries.[5]

The eleventh use of the imperative form of *ḍaraba*, namely *iḍrib*, relates to the story of Job (Ayyūb) (38:44). The verse is most often translated as "*And take in thy hand a bundle of rushes and strike with it and fail not thy oath.*" It is clearly unspecific as to what aspect of Job's life this verse refers to. Early commentators and interpreters took the story from the Old Testament. There Job's faithful and long-suffering wife, Rahmah, at some point in Job's patiently bearing his afflictions, tells him to end his suffering by means of suicide. Quranic commentators pictured her differently saying that at some point out of desperation for money, she sold her hair in order to buy bread for Job. Satan hurried to Job and to increase his grief and anguish, saying that his wife had committed adultery and as a punishment, her hair was cut off. Once Rahmah returned to Job, Job saw her hair was cut. He became angry and swore an oath to beat her

with 100 strokes. His wife was in despair because Job, whom she dearly loved and whom she vowed she would leave, has falsely accused her. Once God healed Job and returned his fortune to him, Job became reluctant to carry out his oath. Muslim commentators then say that the angel Gabriel then told Job of her innocence and that Job should honor his oath by striking his wife lightly with a bundle of 100 rushes.

It does not take much for one to see how outside the pale of the Quran this story from commentators and interpreters is that Gabriel would tell Job that it was more important to carry out his oath than to beat an innocent person, even lightly. Rahmah had been the most exemplary wife. Once Job lost all of his material wealth, she did not leave him as his other two wives did, but instead began earning money as a cleaning woman in order to be able to provide food for her husband. When others in the village found Job's state so disgusting, they were not even prepared to help Rahmah carry him to a garbage heap. Yet she remained faithful throughout his long ordeal and then to be punished by a bundle of 100 rushes for whatever someone may have said that she had said or done goes against so many Quranic verses that listing them would only be tiresome to the reader! To apply any aspect of this story as rationalization for i#rib in 4:34 being interpreted as "beat" (lightly) goes against the rest of the verse for another reason as well. The first statement in 4:34 is that husbands are supporters of their wives because God has given some of them an advantage over others and because they shared their wealth. In the case of Job, his wife Rahmah was the support of the family so the rest does not apply to their situation.

That is a strong enough in argument to be the basis for some commentators to suggest that Job was supposedly told to strike his wife lightly in order not to fail his oath whereas 5:89 says that God "*will not take you to task for what is unintentional in your oaths*" or Job could have chosen the more humane way and paid an expiation for an oath that he could not fulfill. In addition, the root letters of ḥ n th in the first form mean not only "*fail not in your oath*," but also according to *Tāj al-Arūs*, "*to retract or revoke one's oath*." As we have seen the root letters ḍ r b also mean to cast, throw or fling to the ground, the verse can be translated as: "*And take in thy hand a bundle of rushes and cast them upon the ground and retract thy oath*."[6]

Therefore it is a misinterpretation for commentators to use the story of Job and his faithful wife in any sort of justification for a

husband to beat his wife even lightly. In *The Old Testament: An Islamic Perspective*, Jay R. Crook (Muhammad Nur) adds in conclusion to this story: "Nevertheless there will always remain a suspicion that the original oral tradition [of the story of Rahmah and Job] was lost or distorted and the later Muslim commentators, unable to retrieve it, adopted the story of Job's wife from the later Jewish Job cycle to meet their exegetic needs."[7]

The twelfth usage of ḍ r b in the imperative form is in 4:34 allowing husbands to "strike, beat, hit, chastise or spank" a *nushūz* wife. Yet in all of the canonical works there is no reference to Prophet Muhammad, peace and the mercy of God be upon him, having ever beaten women. It is the misinterpretation of the word *iḍrib* in 4:34 that this translation challenges and emphasizes that this misinterpretation must revert back to the way the Prophet understood it through his behavior when facing the exact same situation. Therefore it is not a personal interpretation but one that calls for a return to the Sunnah.

The misinterpretation is not in the Arabic of the Quran, the eternal Word of God revealed to Prophet Muhammad, peace and the mercy of God be upon him, but it is how commentators over the centuries have interpreted the Word of God that is at issue and whether *ijtiḥād* or strenuous endeavor to reason an issue has to be applied or *taḥqiq*, as I prefer, reviving the intellectual tradition of Islam, the proponent being a *muḥaqqiq*—to know by verifying and realizing The Truth and Reality of something for oneself.

Normally *ijtiḥād* with a capital "I" is a method of legal reasoning in regard to criminal laws and punishment (*ḥudūd* laws) reserved for the highest legal authorities. However, this does not apply in this case. Here it is possible to use *ijtiḥād* with a small "i" because the issue of beating a wife has not been declared criminal as it should have been. It is clearly a criminal act to beat another person and an expiation is required for having done so.[8] This has not been the interpretation of jurists over the centuries in regard to 4:34. It should have been but since they have not done so, it takes the issue of 4:34 from *ijtiḥād to taḥqiq*. This means that everyone has the right to come to a realization about what they know to be the truth no matter what their level of Quranic knowledge may be. All have a right to weigh in on the issue based on what they know to be Reality.

Al-Ghazzali says very clearly that it is wrong to believe that

the purpose of the commentators of early Islam was to limit our understanding of the Quran to only that which one hears or receives from an authority. He says this is wrong, first of all, because it meant having heard the narration from the blessed Prophet himself which was not the case. Many of the Companions were giving their own opinion and not what they had heard the Prophet say. Secondly, there was disagreement among the Companions and commentators who came after them. The various explanations were so varied that they could not have come from the Prophet. He concludes: "It is lawful for everyone to draw a meaning from the Quran according to his understanding and the limit of his intelligence."[9]

Now we come to the point from which people assume this is a feminist translation.[10] The reader will notice that it is the use of intellectual endeavor that is relevant, not my gender. If a Muslim jurist had produced the same arguments and logical reasoning, the almost 1500 year mistake would be more readily admitted and changed.[11]

Not only is the language of the *Sublime Quran* translation inclusive rather than exclusive, this translation also reverts the translation of 4:34 back to the way the Prophet understood it as shown to us through his behavior. The part of Chapter 4 verse 34 in question is more or less read in all present English translations: "Those husbands who fear disobedience on the part of their wives, first admonish them, then abandon their sleeping places, then beat them."

My position is that the understanding of this verse must revert back to the interpretation given it by the Prophet Muhammad, peace and the mercy of God be upon him, through his actions. He never beat anyone much less any of his wives. When there was any marital discord, he went away.

We have to ask ourselves, why did the Prophet not beat his wives even though it was a command in the Quran? First of all, when the verse was revealed to him it appears from his behavior in the same type of situation that he did not consider it to mean "beat them" referring to his wives. It might possibly be because the Quran uses three other words for strike or beat, namely in 28:15, 38:41 and 51:29.

In 28:15 Moses struck a young man with is fist. The root letters are not ḍ r b, which we know also means "to strike," but w k z. In the case of 38:44, the command to Job to stomp his foot, the root letters used are r k ḍ and not ḍ r b which can also mean "to stamp" or "to stomp." In 51:29, when Sarah, the wife of Abraham was told

she would have a child, she struck or smote her face on purpose, the root letters being s k k and not ḍ r b which as has been stated also means "to strike" or "to smite." Therefore just as other Arabic words may mean "to strike," so the root letters ḍ r b may mean other than "to strike," i.e., "to go away" or "to separate."

Based on his character, a model for all of humanity, he knew innately that it was wrong to harm another human being. He knew that according to 16:126 one is commanded to chastise with the same chastisement that that person has been given. "*And if you chastise (ᶜaqaba) then chastise with the like of that with which you were chastised. . . .*" (16:126). Or, "*And whoever chastises for injustice with the like of what he was chastised and after that again was to be wronged, God will certainly help him, truly God is Pardoning, Forgiving*" (22:60).

Therefore, conceivably if a husband harms his wife by beating her, according to 16:126, his wife would be allowed to chastise her husband in return. The Prophet would have intuitively known that if a husband were to beat his wife, she would have recourse to her husband. He clearly believed that it was not within his Sunnah to do such a thing. Therefore he showed by his behavior that 4:34 and the use of the word ḍaraba means "go away from them" or "leave them" and let the emotions subside.

Thirdly the Prophet's respect for the female gender was legendary. This included not only his wives, the mothers of the believers, but his daughters as well. He had a very special relationship with his daughter, Fatima, the only one of his daughters to survive him. How could he beat his wives and not consider that someone might beat one of his beloved daughters.

Fourthly the Prophet knew that marriage was based on mutual respect and love. The Quran often tells husbands and wives to consult on issues with each other. It would be unfair and unjust to think that God would have revealed a verse that allowed husbands to beat their wives instead of separating for a short period of time and allowing the anger to subside. Then they would be able to once again consult with one another.

Therefore anyone who claims to follow the Sunnah of the Prophet must do the same thing because the Sunnah of the Prophet is not to beat, hit, hurt, spank, or chastise any woman. The word *iḍrib* is a command, an imperative form of the verb, yet a command the Prophet did not carry out if it means "beat them." However he did carry it out when it means "go away from them."

What else does the Quran tell us relating to this issue? In recent translations, the last part of the verse reads as follows: "*As for those of whom you fear perversity, admonish them; then leave them alone in bed; then spank them*," (4:34)[12] while another: "*If you fear highhandedness from your wives, remind them [of the teachings of God], then ignore them when you go to bed, then hit them.*" The words "beat," "chastise," "spank," and "hit" are English translations of the Arabic imperative form of the verb, *ḍaraba*, namely, "*iḍrib*" yet the Prophet never carried out this imperative.[13]

This next argument, then, for why there needs to be a revert interpretation is that the verb form of *ḍaraba* and subsequently its imperative form of *iḍrib* has many meanings in Form I, as found in Arabic lexicons like *Tāj al-ᶜArūs* as pointed out earlier. A legal jurist would say: "We have to choose the one that suits most the general Quranic principles and rules, not a meaning that contradicts them."[14] Yet why has this not been done in regard to 4:34? The Quran itself says in a verse to which this translation is dedicated: "So give good tidings to My servants, those who listen to the saying of the Quran and follow the fairest of it." (39:17-18)

Now we get to the heart of the main reason why the word "beat" is a misinterpretation. We begin with two premises: Islam encourages marriage and divorce, while allowed, is discouraged. The Prophet said: Marriage is half of faith. He also said: Divorce is deplorable.

We read in Chapter 2 verse 231: "*When you divorce wives, and they (f) are about to reach their (f) term, then hold them (f) back honorably or set them (f) free honorably; but hold them (f) not back by injuring them so that you commit aggression." In other words, the Quran is telling husbands not to harm their wives who want to be set free, not to hold them back by injuring them. The word "injuring"* (*ḍirar*) also means hurt, harm, use force or commit aggression.

Let's take an example. A Muslim wife, after many attempts to help her husband's manage his inappropriate anger, anger that most often is taken out against her, tells her husband that she wants a divorce. He, in his anger, does not at that moment remember that according to 2:231 he is not to hold back by injuring a wife who wants to be set free, and instead, being both judge and jury, beats her as erroneously allowed in 4:34. The battered wife, becoming the victim of his anger, is then afraid to speak out again as this last instance has caused her to seek refuge in a shelter for battered women.

Therefore, we see a disconnect between 4:34 and 2:231. Jurists have created a contradiction that is not in the Quran by encouraging divorce and discouraging marriage so that we can conclude, a Muslim woman who wants a divorce must be set free without injuring, hurting, or using force against her, but a Muslim woman who wants to remain married does do under the threat of being beaten! If Muslim wives knew their rights, which one would want to stay married under such circumstances? Is this encouraging marriage? Does this make sense? 4:34 as presently interpreted contradicts 2:231. How can we eliminate this contradiction? There is a very simple solution: Revert the interpretation back to how the blessed Prophet understood it through his behavior.

It has been a great blessing that the *Sublime Quran* is the first English translation to use "go away from them" instead of "beat them" in English translation. This verse in the *Sublime Quran* reads: "*Men are supporters of wives because God has given some of them an advantage over others and because they spend of their wealth. So the ones (f) who are in accord with morality are the ones (f) who are morally obligated, the ones (F) who guard the unseen of what God has kept safe. But those (f) whose resistance you fear, then admonish them (f) and abandon them (f) in their sleeping place then go away from them (f) and if they (f) obey you, surely look not for any way against them (f); truly God is Lofty, Great.*"

We are told by jurists that the word "beat" in this verse (4:34) is a transitive verb.[15] That means it can only take a direct object. As this verb is transitive it can only mean "beat them." If it means "to go away from them," the verb becomes intransitive, taking an indirect object ("from them"). There are two arguments against this rationalization of an immoral act.

First of all we have to ask: When this verse was revealed to the blessed Prophet and he heard the word *iḍrib*, that jurists and commentators have said for almost 1500 years means "beat them," did he sit back and discuss within himself whether the verb that God was revealing was a transitive or an intransitive one? No! By his behavior, we know that he understood it to mean "go away from them." Otherwise we would have to conclude, God forbid, that the Prophet did not understand the Quran as well as the later legal jurists did, those who make this distinction.

Secondly, we are talking about translation, not about the original Arabic which is the eternal Word of God. When you translate from an original text into a target language, you have to go with

the rules of the target language. There are many times when an English word requires an indirect object whereas the Arabic word does not. Do you then distort the meaning? No. You go with the target language. We could say in English, "leave them," and we would be following the grammar of the jurists but perhaps implying more than what the Prophet understood.

What jurists claim is that the "beating" is only given to a wife whose "*nushūz*" the husband fears. The jurists explain "*nushūz*" as "disobedience." As a matter of fact, nush]z does not mean "obedience" as that is a completely different word in the Quran, derivative, *aṭāᶜa*. Using resistance for *nushūz*, we see while in 4:34 the Quran says: "husbands who fear "resistance" (*nushūz*) on the part of their wives," in 4:128 the Quran says: "wives who fear "resistance" (*nushūz*) on the part of their husbands." In truly a fair and just fashion as the Quran always is, however we translate the word in regard to a wife, must be translated and interpreted the same for a husband. If *nushūz* is interpreted as meaning disobedient then it must apply in both cases, a disobedient wife and/or a disobedient husband.

Another example from the Quran as to why the word *iḍrib* in 4:34 does not mean to beat. 24:6-9 states: "*And those who accuse their wives—and there are no witnesses but themselves—let the testimony of one of them be four testimonies sworn to God that he is among ones who are sincere and a fifth that the curse of God be on him if he has been the one who lies. And it will drive off the punishment from her if she bears witness with four testimonies sworn to God that he is the one who lies, and the fifth, that the anger of God be on her if he has been among the ones who are sincere*." It is over. The oaths of the wife prevail and punishment is averted from her.[16]

Now let us imagine the same situation as we did with 4:34. Before a wife has a chance to take advantage of her right given in the Quran in 24:6-9, her husband accuses her of adultery without witnesses other than himself and beats her. She becomes a victim, perhaps ending up in a shelter. Now, a victim, she no longer has the will to defend herself and instead assumes that she is in the wrong and deserves to be beaten whether she has done anything wrong or not.

Thus wrongly interpreting *iḍrib* to mean "beat" instead of "go away" or "leave" has turned at least two realities that the Quran has given women into myths. The reality that a wife who agrees that

her husband divorce her cannot hold her back by injuring her. This protects a wife who wants to be set free. This is a right she is given in the Quran—not to be injured! When *iḍrib* is interpreted as beat, this reality becomes a myth as the example has shown.

It is reality that 24:6-9 allows a wife who is accused by her husband without any witnesses other than himself to defend herself against the accusation and God and humanity accepts her defense but because of misinterpretation of 4:34, because of not following the behavior of the Prophet, the best model for humanity, a reality is turned into a myth for a wife.

In addition, in both cases of the use of the word *iḍrib*, interpreted as meaning "beat," Muslim translators and interpreters are commanding to *munkar* and prohibiting *maʾruf*, commanding to immorality and prohibiting morality, the definition of a hypocrite in 9:67. They make it preferable to ask for a divorce because then she cannot be harmed instead of remaining married because remaining married is under the threat of being beaten.

I have been asked: How can you go against the tradition and over 1400 years of commentary? My response: If we study Islamic history, after the time of the four Rightly Guided Caliphs, we Muslims have had for almost 1500 years of uninterrupted rulership by tyrants and dictators with the exception of a few years of a pious ruler. Does that mean that we cannot go against history and demand pious, benevolent rulers? No. Of course not. The response is that the minute that each individual member of the Muslim community or ummah gains consciousness of a wrong being done in the name of God, in the name of Islam, he or she has the responsibility to speak out.

What might help those who are sincere in His way of life to join together to overcome the inadvertent mistakes made by commentators and interpreters of the Quran in the past? One way would be for the human self to struggle (*jihād*) to attain the highest human perfection possible. This struggle, known as the greater struggle (*jihād al-akbar*), the goal of which is moral healing.

The proof of one having attained the final stage of moral healing is:

1. When one is able to give up seeking justice for oneself at the same time that one constantly struggles for justice for others;

2. When one does not see oneself as superior to anyone else;

3. When one recognize one's own vulnerabilities;

4. And when one manifests, shows, displays, behaves towards others with mercy, compassion, self-sacrifice and forgiveness.

Such a person is known as a spiritual advocate or fat[for the male in Arabic and fat[t for the female in Arabic or jav[nmard for either sex in Turkish, Urdu and Persian.

It is a struggle between reason and the passions for the attention of the heart. If reason succeeds in attracting the heart to itself, the self is turned towards the spiritual and external world. If the passions succeed, the self is turned towards the material and impermanent world.

This struggle is a significant one because it reinforces those values which the model human being, Muhammad, peace and the mercy of God be upon him, manifested. That is, when reason succeeds in attracting the heart towards itself, the self gains control and mastery over the passions—inappropriate lust and anger. Gaining mastery, the self can then process values to which it has been guided by revelation and turn away from the disvalues which guidance through revelation has discredited. Such misguidance and disvalues are interpreting *iḍrib* in 4:23 as "beat them" instead of the meaning the exact same word has "go away from them," or "leave them."

The model of the self that produces spiritual advocates is called the Presence of God (*wajh Allāh*). It emphasizes moral goodness and moral balance achieved through self-examination. Traditionally, each night before going to bed, one reflects upon one's feelings, thoughts, and actions of that day to overcome vices with virtues. The question becomes: How do I better myself as a human being?

There are two basic causes of the need for this greater struggle within the self: Either a person is ruled by passion rather than reason, or a person does not know God. According to spiritual integrity, one needs to observe the moral balance in nature and learn to read the "Signs upon the horizon and within themselves until it is clear that it is The Truth" (Quran 43:51). The language of the Signs may be letters of the Arabic alphabet, words such as the verses of the Quran, numbers, and/or geometry. Traditional Islam, of which spiritual integrity is perhaps one of the highest achievements, sees these Signs as so many symbols of the Presence of God.

Knowledge of God, in the case of spiritual integrity, is experiential and leads to the sensing of the Presence of God in all that

one does. In this state, the heart of the spiritual advocate becomes the throne of God. It is a path that is open to all.

Laleh Bakhtiar, March, 2007

Notes to the Introduction

1 To subscribe to His way of life implies not only consent or assent but hearty approval and active support.

2 In the Arab speaking world, in Iran and in Turkey, a man is not permitted to listen to the voice of a woman reciting the Quran. This prevents women from learning the traditional method of reciting the Quran. Only a few are able to learn from their father or another close relative and then they are not allowed to recite in public. This also denies women the right to listen to a woman reciting the Quran. This is not the case in other Muslim countries like Malaysia and Indonesia.

When it comes to a woman reciting the Quran in translation, there does not appear to be any restrictions as to who can listen to it. As a result, I have recorded the entire Sublime Quran on DVD. My hope is that women who translate the Quran into other languages will then recite it themselves or find a woman to recite it so that women throughout the Muslim world have a chance to hear a woman recite the meaning of the Quran in their language.

3 Encyclopedia of the Quran, Vol. 1, p 316; Hanna Kassis, The Concordance of the Quran, p xxvi.

4 According to Nevin Neda, an Islamic scholar who lives in Canada, "This classification really suited reformist agendas since they wished to break away from the traditional, transmitted interpretations, *tafsīr bi-al-maʾthur*. They wanted to interpret the Quran according to the needs of the time. Today these two expressions are very much in use and generally accepted as the right thing to do thanks to reformist discourse."

5 Muhammad Asad's footnote says: The phrase *iḍribūhu be-baʿḍihā* can be literally translated as "strike him [or "it] with something of her [or "it'] and the possibility has given rise to the fanciful assertion by many commentators that the Children of Israel were commanded to strike the corpse of the murdered man with some of the flesh of the sacrificed cow, whereupon he was miraculously restored to life and pointed out his murderer! Neither the Qurʾān, nor any saying of the Prophet, nor even the Bible offers the slightest warrant for this highly imaginative explanation, which must, therefore, be rejected — quite apart from the fact that the pronoun *hu* in *iḍribūhu* has a masculine gender, while the noun *nafs* (here translated as "human being") is feminine in gender: from which it follows that the imperative *iḍribūhu* cannot possibly refer to *nafs*. On the other hand, the verb *ḍaraba* (lit., "he struck") is very often used in a figurative or metonymic sense, as, for instance, in the expression *ḍaraba fi'l arḍ* ("he journeyed the earth'), or *ḍaraba mathal* ("he coined a similitude" or "propounded a parable" or "gave an illustration") or *ʿala ḍarb wāḥid* ("similarly applied" or "applied to them") or *ḍuribat ʿalayhim adh-dhillah* ("humiliation was imposed on them" or "applied to them") and so forth. Taking all this into account, I am of the opinion that the imperative *iḍribūhu* occurring in the above Quranic passage [2:73] must be translated as "apply it" or "this (referring, in this context, to the principle of communal responsibility). As for the feminine pronoun *hā in baʿḍihā* ("some of it", it must necessarily relate to the nearest preceding feminine noun: that is, to the *nafs* that has been

murdered, or the act of murder itself about which (*fīhā*) the community disagreed. Thus the phrase *iḍribūhu bi-baᶜḍihā* may be suitably rendered as "apply this [principle] to some of those [cases of unresolved murder].': for it is obvious that the principle of communal responsibility for murder by a person or persons unknown can be applied only to some and not to all such cases." Muhammad Asad, *Message of the Quran*, p 16.

Many people, Muslims and non-Muslims alike prefer the Muhammad Asad translation to that of Yusuf Ali or Marmaduke Pickthall yet in this case he has completely rejected previous translations and rightfully argues that the interpreters were clearly using "fanciful" thinking. In spite of this, no Islamic organization has banned the Asad translation.

6 Some may see translating this verse this way as going against the tradition of commentators and interpreters over the centuries. The issue is similar to the way that Muhammad Asad translated 2:73. So let the Criterion give us a judgment as 39:17-18 says: "*So give good tidings to My servants, those who listen to the saying of the Quran and follow the fairest of it*."

One cannot help but recall the Biblical influence on yet another story of another Prophet and that was the assertion that Eve was created from the rib of Adam. This found its way into Quranic exegesis much like the story of Job.

7 Jay R. Crook (Muhammad Nur), *The Old Testament: An Islamic Perspective*, p. 746.

8 Hujjat al-Islam Musavi Lari in correspondence with this translator agrees that *iḍrib* in 4:34 should be interpreted so that husbands "go away from them" or "separate from them," them referring to their wives. He adds that if the interpreters choose to persist in seeing this as "beat them," then according to the Quran, a husband would have to pay an expiation (*kafārah*) if he harms his wife.

9 See Muhammad al-Ghazzali, *Recitation and Interpretation of the Quran*.

10 Feminist issues involve gender inequities and equal rights for women. Neither of these apply in this case. There are many man who agree that the interpretation of 4:34 should revert to the way the Prophet, to whom it was revealed, understood it. However there are many women, particularly in the Islamic world, who actually believe that it is the Will of God that they be beaten or live under the threat of being beaten in their marriage. I am not advocating that husbands are being allowed to "beat" their wives because of gender inequity. Nor am I advocating equal rights for women to be allowed to beat their husbands. Rather, it is that fairness and justice need to be restored to its rightful place in the interpretation of the Quran.

It is clear that reverting the interpretation of *iḍrib* back to the way the Prophet understood it will not put an end to husbands beating their wives. No. It will put an end to such actions being done In the Name of God as if God had sanctioned it. This way hopefully the Muslim women who end up in shelters for battered women will know that their husbands have committed a criminal act. Not only will the husband have to pay the punishment of Islamic and Quranic Shariah laws but if he lives outside a Muslim country, he will have to pay the punishment of those laws as well.

11 Here we recall great scholars and jurists who agree that the interpretation of *iḍrib* in 4:34 should be "to separate" or "to go away" instead of "to beat." They are Abdul Hamid A. Abu Sulayman, the former head of the International Institute of Islamic Thought in his Occasional Paper called "Marital Discord: Recap-

turing the Full Islamic Spirit of Human Dignity"; Ayatullah Makarim Shirazi in his Persian translation of the Quran, Hujjat al-Islam Misbahzadeh in his lectures and Hujjat al-Islam Musavi Lari in his paper on the topic.

12 See Amina Wadud, *Quran and Woman,* pp 66-78 for an excellent discussion of many of the significant words in 4:34.

13 See www.sublimequran.org for examples of many presently available English translations of this verse.

14 Havva Guney-Ruebenacker, presently an S.J.D. candidate at Harvard Law School also rightly points out that "the meaning of beating also contradicts the verse that follows, namely 4:35 which suggests a way of conflict resolution among spouses that is arbitration. There is no point in recommending a peaceful method of conflict resolution among spouses after allegedly permitting a physical violence in the preceding verse."

15 Whereas Dr. Abu Sulayman points out that ḍ r b is both a transitive and an intransitive verb. When it is said: "*ḍaraba fi'l-arḍ*" or "travel through the earth" it is intransitive.

16 Notice the fine nuance in the Quranic language between what the husband must swear an oath to: "the curse of God be upon him if he lies" and yet the wife must swear an oath that "the anger of God be upon her if her husband is sincere." This shows the great respect that God, his revelation through the blessed Prophet and the Quran has for womanhood.

Stage 1
Part 1

Chapter 1
The Opening (*al-Fātiḥah*)

1:1 In the Name of God,
• The Merciful, The Compassionate—
1:2 The Praise *belongs* to God
Lord of the worlds,
1:3 The Merciful, The Compassionate,
1:4 One Who is Sovereign of the Day of Judgment.
You alone we worship,
1:5 and to **You** alone we pray for help.
Guide us to the straight path,
1:6 the path of those to whom
1:7 **You** have been gracious,
• not the ones against whom **You** are angry,
nor the ones who go astray.

*

Chapter 2
The Cow (*al-Baqarah*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
2:1 Alif Lām Mīm;
2:2 that *is* the Book—there *is* no doubt ^in it^,
a guidance for the ones who *are* Godfearing:
2:3 Those who believe in the unseen
and perform the formal prayer
and they spend out of what We have provided for them
2:4 and those who believe
in what was sent forth to **you**
and what was sent forth before **you**
and they are certain of the world to come.
2:5 Those *are* on a guidance from their Lord;
and those, they *are* the ones who prosper.
2:6 Truly those who are ungrateful,
it *is* the same to them
whether **you** have warned them
or **you** have warned them not;
they believe not.

God has set a seal on their hearts 2:7
and on their *inner* hearing
and a blindfold on their *inner* sight;
there is a tremendous punishment for them.

*

Sec. 2

And among humanity *are* some who say: 2:8
We have believed in God and in the Last Day;
and yet they *are* not ones who believe.
They seek to trick God, 2:9
and those who have believed
while they deceive none but themselves
but they are not aware.
In their hearts *there is* a sickness. 2:10
Then God increased them in sickness;
and for them *there is* a painful punishment
because they had been lying against themselves.
And when it was said to them: 2:11
Make not corruption in and on the earth,
they said: Truly we *are* only
ones who make things right.
No doubt, they, they *are* the ones who make corruption, 2:12
except they are not aware.
And when *it is* said to them: 2:13
Believe *as* humanity believes,
they said: Will we believe,
as the fools believe
but no! They, they *are* the fools,
except they know not.
And when they met those who have believed, 2:14
they said: We have believed,
and when they went privately to their satans,
they said: Truly we *are* with you.
We *were* only ones who ridicule.
God ridicules them 2:15
and causes them to increase in their defiance.
wandering, unwilling to see.
Those *are* they who bought fallacy 2:16
for guidance,
so their trade *was* not to be bettered

nor had they been ones who were truly guided.
2:17 Their parable *is* like a parable
of those who started a fire,
then when it illuminated what *was* around it,
God took away their light
and left them in shadows
where they perceive not.
2:18 Unwilling to hear, speak, or see,
then they will not return *to the way*.
2:19 Or *as* a cloudburst from heaven
in which *there are* shadows
and thunder and lightning.
They lay their fingertips in their ears
from the thunderbolts, being fearful of death.
And God *is* One Who Encloses
the ones who are ungrateful.
2:20 The lightning almost snatches their sight;
when it illuminates for them,
they walk in *the light*;
and when it grows dark against them,
they stand still.
And had God willed, He would have taken away
their having the ability to hear and their sight.
Truly God *is* Powerful over everything.

Sec. 3 *

2:21 O humanity! Worship your Lord
Who created you
and those who *were* before you
so that perhaps you would become Godfearing.
2:22 *It is* He Who assigned the earth for you
as a place of restfulness
and the heaven *as* a canopy;
and He sent forth water from heaven
and drove out fruit of trees by it
as a provision for you;
then assign not rivals to God
while you know.
2:23 And if you had been in doubt
about what We have sent down to Our servant,

then approach with a chapter of the Quran
—the like of it—
and call to your witnesses, other than God,
if you had been ones who are truthful.
And if you accomplish *it* not, 2:24
and you will never accomplish *it*,
then be Godfearing of the fire
whose fuel *is* humanity and rocks;
to be prepared for the ones who are ungrateful.
And give good tidings to those who have believed, 2:25
and the ones who have acted in accord with morality,
that for them *will be* Gardens
beneath which rivers run,
whenever they were provided from there
of its fruit *as* a provision,
they would say:
This *is* what we were provided before;
and they will be given from there
ones that are alike;
and in it for them
will be purified spouses;
and they, ones who will dwell in them forever!
Truly God *is* not ashamed 2:26
to propound a parable
even of a gnat or whatever *is* above it.
So for those who have believed,
then they know that it *is* the truth
from their Lord;
but those who are ungrateful, then they would say:
What would God mean by this parable?•
He causes many to go astray by it,
and He guides many by it;
and He causes none to go astray by it
but the ones who disobey—
those who break the compact of God 2:27
after a solemn promise
and sever what God commanded
that it be joined,
and make corruption in and on the earth.

Those, they *are* the ones who are losers!
2:28 How *is it* you are ungrateful to God?
You had been lifeless,
then He gave you life;
after that He will cause you to die,
after that He will give you life
and after that you will be returned to Him?
2:29 *It is* He Who created for you
all that *is* in and on the earth;
after that He turned His attention to the heaven.
Then He shaped them into seven heavens.
And He *is* Knowing of everything.
Sec. 4 *
2:30 And when **your** Lord said to the angels:
Truly I *am* assigning on the earth
a viceregent;
they said:
Will **You** be one who makes on it
someone who will make corruption in and on it
and *will* shed blood
while we glorify **Your** praise
and sanctify **You**;
He said: Truly I know what you know not!
2:31 And He taught Adam the names, all of them;
after that He presented them to the angels and said:
Communicate to Me the names of these
if you have been ones who are sincere.
2:32 They said: Glory be to **You**!
We *have* no knowledge
but what **You** have taught us;
truly **You**, **You** alone *are*
The Knowing, The Wise.
2:33 He said: O Adam!
Communicate to them their names;
so when he had communicated to them
their names,
He said: Did I not say to you:
Truly I know the unseen
of the heavens and the earth

and I know what you show,
and what you have been keeping back?
And *mention* when We said to the angels: 2:34
Prostrate yourselves to Adam!
They then prostrated but Iblis.
He refused and grew arrogant;
he had been among the ones who were ungrateful.
And We said: O Adam! 2:35
Inhabit the Garden, **you** and **your** spouse,
eat freely from it both of you
wherever you both have willed,
but come not near this tree
or you both *will be* among the ones who are unjust.
Satan then caused both of them to slide back 2:36
from there and drove both of them out
from that in which they both had been;
and We said: Get down,
some of you *as* an enemy to one another;
and for you on the earth,
a time appointed and sustenance for awhile.
Adam then received words from his Lord 2:37
for He turned to him in forgiveness;
truly He, He *is* The Accepter of Repentance,
The Compassionate.
We said: Get down altogether from it; 2:38
and whenever guidance arrives to you from Me,
then whoever heeds My guidance,
then *there will be* neither fear in them
nor *will* they feel remorse.
But those who were ungrateful and denied Our signs, 2:39
those *will be* the Companions of the Fire;
they *are* ones who will dwell in it forever!

*

Sec. 5

O Children of Israel! 2:40
Remember My divine blessing
with which I was gracious to you,
and live up to the compact *with* Me;
I willl live up to the compact *with* you;
and have reverence for Me alone.

2:41 And believe in what I have sent forth,
that which establishes *as* true what *is* with you;
and be not the first one who is ungrateful for it;
and exchange not My signs for a little price;
and be Godfearing of Me alone.
2:42 And confuse not The Truth with falsehood
nor keep back The Truth while you know.
2:43 And perform the formal prayer
and give the purifying alms
and bow down with the ones who bow down.
2:44 You command humanity
to virtuous conduct
and you yourselves forget
while you recount the Book?
Will you not then be reasonable?
2:45 And pray for help with patience
and formal prayer;
and truly *it is* arduous
but for the ones who are humble,
2:46 those who bear in mind that truly they
will be ones who encounter their Lord
and that truly they
to Him *will be* ones who return.

Sec. 6 *

2:47 O Children of Israel!
Remember My divine blessing
with which I was gracious to you
and that I gave advantage to you over the worlds.
2:48 And be Godfearing of a day
when no soul will give recompense
for another soul at all,
nor *will* intercession be accepted from it
nor an equivalent be taken from it
nor *will* they be helped.
2:49 And *mention* when We delivered you
from the people of Pharaoh
who caused an affliction to befall you
of a terrible punishment,
slaughtering your sons

and saving alive your women;
and in that *there is*
a tremendous trial from your Lord.
And *mention* when We separated the sea for you 2:50
and We rescued you,
and We drowned the people of Pharaoh
while you were looking on:
And *mention* when We appointed for Moses 2:51
forty nights.
Then you took the calf to yourselves
after him
and you were ones who are unjust.
Then We pardoned you after tht 2:52
so that perhaps you would give thanks.
And *mention* when We gave Moses the Book 2:53
and the Criterion between right and wrong
so that perhaps you would be truly guided.
And *mention* when Moses said to his folk: 2:54
O my folk!
Truly you have done wrong to yourselves
by your taking the calf to yourselves *to worship*,
so repent to the One Who is your Fashioner,
and kill your souls.
That *would be* better for you
with the One Who is your Fashioner.
Then He will turn to you in forgiveness;
truly He, He *is* The Accepter of Repentance,
The Compassionate.
And *mention* when you said: 2:55
O Moses! We will never believe **you**
until we see God publicly;
so the thunderbolt took you
while you were looking on.
After that We raised you up after your death 2:56
so that perhaps you would give thanks.
And We shaded over you 2:57
cloud shadows
and sent forth to you the manna and the quails:
Eat of what is good

that We have provided for you;
and they did not wrong Us.
Rather they had been doing wrong to themselves.
2:58 And *mention* when We said: Enter this town,
then eat freely from it whatever you willed,
and enter the door *as* one who prostrates oneself,
and say: Unburden *us of sin*!
We will forgive your transgressions.
And We will increase
the ones who are doers of good.
2:59 Then those did wrong substituted another saying
—other than what had been said to them—
so We sent forth on those who did wrong
wrath from heaven
because they had been disobeying.

Sec. 7 *

2:60 *And mention* when Moses asked for water for his folk, so We said: Strike the rock with **your** staff!
Then twelve springs ran out from it;
every clan knew their drinking place:
Eat and drink from the provision of God,
and do no mischief in and on the earth
as ones who make corruption.
2:61 And *mention* when you said: O Moses!
We will never endure patiently with one *kind of* food,
so call to **your** Lord for us to drive out for us
of what the earth is bringing forth of
its green herbs and its cucumbers and its garlic
and its lentils and its onions;
Moses said: Would you *have* in exchange
what *is* lesser for what *is* higher?
Get down to a settled country,
and so truly for you *is* what
you have asked for;
and stamped on them *were*
abasement and wretchedness.
And they drew the burden of anger from God;
that had been because they were ungrateful
for the signs of God,

and killing the Prophets without right;
that because they rebelled
and had been committing aggression.

*

Sec. 8

Truly those who have believed, 2:62
and those who have become Jews,
and the Christians and the Sabaeans,
whoever has believed in God and the Last Day,
and *is* one who acted in accord with morality,
then for them,
their compensation *is* with their Lord;
and *there will be* neither fear in them
nor *will* they feel remorse.
And when We took your solemn promise, 2:63
and We exalted the mount above you:
Take what We have given you with firmness
and remember what *is* in it
so that perhaps you would be Godfearing.
Then after that you turned away; 2:64
and had it not been for the grace of God on you
and His mercy,
certainly you would have been
among the ones who are losers.
And certainly you knew those who 2:65
committed aggression among you against the Sabbath
to whom We said:
Be you loathed apes.
Then We made this an exemplary punishment 2:66
for the former of them
and for those of succeeding generations
and an admonishment
for the ones who are Godfearing.
And *mention* when Moses said to his folk: 2:67
Truly God commands that you sacrifice a cow;
they said: Have **you** taken us to **yourself**
in mockery?
He said: I take refuge with God
that I be among the ones who are ignorant!
They said: Call to **your** Lord for us 2:68

to make manifest to us what she *is*!
Moses said: Truly He says: She should be a cow
that is neither old nor a virgin;
middle-aged between them;
so accomplish what you are commanded.
2:69 They said: Call to **your** Lord for us
to make manifest to us what its hue *is*.
He said: Truly He says:
She *is* a saffron-colored cow,
one that is bright in hue
that makes the ones who look on *her* happy.
2:70 They said: Call to **your** Lord for us
to make manifest to us what she *is*.
Truly cows are alike to us
and truly had God willed,
we *will be* ones who are truly guided.
2:71 He said: Truly He says she *is* a cow,
neither broken to plow the earth
nor to draw water for cultivation,
that which *is* to be handed over
without blemish on her.
They said: Now **you** have brought about
The Truth.
So they sacrificed her
and they almost accomplish it not.
Sec. 9 *
2:72 And *mention* when you killed a soul,
then you put up an argument over it;
and God *was* One Who Drove Out
what you had been keeping back.
2:73 So We said: Turn him away with some of it!
Thus God gives life to the dead,
and He causes you to see His signs
so that perhaps you would be reasonable.
2:74 After that your hearts became hard,
so that they *were as* rocks or harder in hardness.
And truly of the rocks *there are* some
that rivers gush forth from them;
and truly *there are* some

that split open
so water goes forth from them;
and truly there *are* some
that get down, dreading God;
and God *is* not One Who is Heedless
of what you do.
Are you desirous 2:75
that they should believe in you,
while surely a group of people among them
have been hearing the assertion of God.
After that
they would tamper with it
after they had discerned it while they know?
And when they met those who have believed, 2:76
they said: We have believed;
and when they go privately
—some of them with some others—
they said: Will you divulge to them
what God has opened to you
so that they may argue with you about it
before your Lord?
Will you not then be reasonable?
Know they not that God knows 2:77
what they keep secret
and what they speak openly.
And among them *are* the unlettered 2:78
who know nothing of the Book but fantasy;
and truly they but surmise.
And woe to those who write down the Book 2:79
with their *own* hands.
After that they say: This *is* from God
that they may exchange it for a little price;
then woe to them for what
their hands have written down;
and woe to them for what they earn!
And they said: The fire will never touch us 2:80
but for numbered days.
Say: Have you taken to yourselves
a compact from God?

If so, God never breaks His compact;
or say you about God what you know not?
2:81 Yea! Whoever earned an evil deed,
and his transgression enclosed him,
then those *will be* the Companions of the Fire;
they *are* ones who will dwell in it forever!
2:82 And those who have believed
and ones who have acted in accord with morality,
those *will be* the Companions of the Garden;
they, ones who will dwell in it forever!

Sec. 10 *

2:83 And *mention* when We took a solemn promise
from the Children of Israel:
Worship not but God
and to the ones who are *your* parents, goodness,
and to the possessors of kinship and the orphans
and the needy
and speak with kindness to humanity
and perform the formal prayer;
and give the purifying alms.
After that you turned away but a few among you.
You *were* ones who turned aside.
2:84 And *mention* when We took your solemn promise:
You will not shed your blood,
nor drive yourselves out from your abodes.
After that you *were* in accord
and you yourselves bear witness.
2:85 After that you were killing yourselves
and driving out a group of people among you
from their abodes,
supporting one another against them
in sin and deep seated dislike.
And if they approach you *as* prisoners of war,
you redeem them, although
expelling them *is* that which is forbidden to you.
Then believe you in some of the Book
and are ungrateful for some;
then what *will be* the recompense
of whoever commits that among you

but degradation in this present life;
and on the Day of Resurrection,
they will be returned
to the hardest punishment;
and God *is* not One Who is Heedless
of what you do.
Those *are* they who bought this present life 2:86
for the world to come,
so the punishment on them will not be lightened,
nor will they be helped.

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Sec. 11

And certainly We gave Moses the Book, 2:87
and We sent Messengers following after him;
and We gave Jesus son of Mary
the clear portents
and confirmed him with the hallowed Spirit.
Is it that whenever a Messenger drew near to you
with what you yourselves yearned not for,
you grew arrogant;
and you would deny a group of people,
and you kill *another* group of people?
And they said: Our hearts are encased! 2:88
Nay! God cursed them for their ingratitude,
so little *is* what they believe!
And *mention* when a Book from God drew near to 2:89
them that which establishes *as* true what *was* with
them—although before that they had been asking
for victory over those who were ungrateful—
so when drew near to them
what they recognized,
they were ungrateful for it.
So the curse of God
be on the ones who are ungrateful!
How miserable *is* that for which 2:90
they sold out themselves for it
that they were ungrateful
for what God sent forth—
resenting that God should send down of His grace
on whom He wills of His servants;

they drew the burden of anger on anger;
and for the ones who were ungrateful,
there is a despised punishment.
2:91 And when it was said to them:
Believe in what God sent forth,
they said:
We believe in what was sent forth to us;
and they are ungrateful for what *is* beyond it,
while it *is* The Truth,
that which establishes *as* true what *is* with them;
say: Why then would you kill
the Prophets of God before
if you have been ones who believe?
2:92 And certainly Moses drew near to you
with the clear portents
then you took the calf to yourselves
after him.•
And you *were* ones who were unjust.
2:93 And *mention* when We took your solemn promise
and We exalted the mount above you:
Take what We have given you firmly and hear!
They said: We heard and we rebelled
and they were steeped with *love for* the calf
in their hearts
because of their ingratitude.
Say: Miserable *is* what commands you to it
of your belief if you have been ones who believe.
2:94 Say: If the Last Abode *were for you*
exclusively
—*excluding* others of humanity—
then covet death if you have been ones who are sincere
2:95 And they will never covet it,
ever, for what their hands have put forward;
and God *is* Knowing of the ones who are unjust.
2:96 And certainly **you** will find them
eager among humanity for this life;
even of those who have ascribed partners *with God,*
each one of them wishes that he would be given a
long life of a thousand years—

yet he *still* would not be one who is drawn away
from the punishment,
even if he be given a long life;
and God *is* Seeing of what they do.

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Sec. 12

Say: Whoever has been an enemy of Gabriel *knows that* 2:97
then truly it was sent down through him to **your** heart
with the permission of God
that which establishes *as* true what *was* before it
and *as* a guidance and good tidings
for the ones who believe.
Whoever has been an enemy of God and His angels, 2:98
and His Messengers and Gabriel and Michael,
then truly God *is* an enemy
of the ones who are ungrateful.
And certainly We have sent forth to **you** signs, 2:99
clear portents;
and none are ungrateful for them
but the ones who disobey.
Is it not that whenever 2:100
they made a contract—a compact,
a group of people among them repudiated it?
Nay! Most of them believe not.
And when a Messenger drew near to them 2:101
from God,
that which establishes *as* true what *was* with them,
a group of people repudiated among those
who were given the Book,
the Book of God, behind their backs *as* if they
had not been knowing *that it was God's Book*.
And they follow 2:102
what the satans recounted
during the dominion of Solomon;
and Solomon was not ungrateful,
however the satans were ungrateful,
teaching humanity sorcery
and what was sent forth to the two angels
at Babylon—Harut and Marut;
but neither of these two teach anyone

unless they say:
We *are* only a test, so be not ungrateful;
and they would learn from these two
that by it, they would separate and divide
between a man and his spouse;
and they would not hurt or profit anyone with it
but by the permission of God;
and they would learn
that which would injure them
and would not profit them;
and certainly they knew that whoever buys it,
not for him in the world to come
is any apportionment;
and miserable
is that for which they sold their souls—
would that they had been knowing!
2:103 And if they had believed,
and were Godfearing,
certainly their reward from God
would have been better—
would that they had been knowing!

Sec. 13 *

2:104 O those who have believed!
Say not: Look at us,
but say: Wait for us and hear!
And for the ones who are ungrateful,
there *is* a painful punishment.
2:105 Neither wish those who are ungrateful
from among the People of the Book,
nor the ones who are polytheists
that any good should be sent down to you
from your Lord;
and God singles out for His mercy
whom He wills.
And God *is* Possessor of the Sublime Grace.
2:106 For whatever sign We nullify
or cause *it* to be forgotten,
We will bring better than it
or similar to it;

know **you** not that God
is Powerful over everything?
Know **you** not that God, 2:107
to Him *is* the dominion
of the heavens and the earth?
And not for you other than God
is there either a protector or a helper.
Or would you want that you ask 2:108
your Messenger *as* Moses was asked before?
And whoever takes disbelief
in exchange for belief
then surely he has gone astray from the right way.
Many of the People of the Book wished 2:109
that after your belief they would return you
to being one who is ungrateful
—out of jealousy within themselves—
even after The Truth had become clear to them;
so pardon and overlook *them*
until God brings His command;
truly God *is* Powerful over everything.
And perform the formal prayer 2:110
and give the purifying alms.
And whatever good you put forward for yourselves,
you will find it with God;
truly God *is* Seeing of what you do.
And they said: None will enter the Garden 2:111
but ones who have been Jews or Christians;
that *is* their *own* fantasies.
Say: Prepare your proof
if you have been ones who are sincere.
Yea! Whoever has submitted his face to God, 2:112
and he *is* one who is a doer of good,
then for him his compensation *is* with his Lord
and *there will be* neither fear in them
nor *will* they feel remorse.

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Sec. 14

And the Jews said: 2:113
The Christians are not based on anything;
and the Christians said:

The Jews are not based on anything,
althougth they both recount the Book;
thus said those who know not
like their saying.
So God will give judgment between them
on the Day of Resurrection
about what they *were* at variance in it.
2:114 And who does greater wrong
than those who prevent access
to the places of prostration to God
so that His Name *not* be remembered in them
and endeavor for their devastation?
It has not been for those to enter them
but *as* ones who are fearful;
for them *is* degradation in the present
and for them
is a tremendous punishment in the world to come.
2:115 And to God *belongs* the East and the West.
So wherever you turn to after that,
there *is* the Countenance of God;
truly God *is* One Who Embraces, Knowing.
2:116 And they said: God has taken to Himself a son;
glory be to Him!
Nay! To Him *belongs*
whatever *is* in the heavens and the earth;
all *are* ones who *are* morally obligated to Him,
2:117 Beginner of the heavens and the earth;
and when He decrees a command,
then truly He says to it: Be! Then it is!
2:118 And those who know not said:
Why speaks not God to us
or a sign approach us?
Thus said those who *were* before them
like their saying.•
Their hearts resemble one another;
surely We have made manifest the signs
for a folk who are certain.
2:119 Truly We sent **you** with The Truth
as a bearer of good tidings and *as* a warner;

and **you** will not be asked
about the Companions of Hellfire.
The Jews will never be well-pleased with **you** 2:120
nor the Christians
until **you** follow their creed;
say: Truly guidance of God,
it *is* The Guidance;
and if **you** follow their desires
after what has drawn near to **you**
of knowledge;
there is not for **you** from God
either a protector or a helper.
Those to whom We have given the Book 2:121
recount it
with a true recounting;
those believe in it;
and whoever is ungrateful for it,
then those, they *are* the ones who are losers.

* Sec. 15

O Children of Israel! 2:122
Remember My divine blessing
with which I was gracious to you,
and that I gave you an advantage over the worlds.
And be Godfearing of a Day 2:123
when no soul will give recompense for
another soul at all,
nor *will* the equivalent be accepted from it,
nor *will* intercession profit it,
nor *will* they be helped.
And *mention* when his Lord tested Abraham 2:124
with words; then he fulfilled them;
God said: Truly I *am the* One Who Makes **you**
a leader for humanity;
he said: And of my offspring?
He said: My compact *is* not attained by
the ones who are unjust.
And *menton* when We made the House 2:125
a place of spiritual reward for humanity,
and a place of sanctuary:

And take the Station of Abraham to yourselves
as a place of formal prayer;
and We made a compact with Abraham
and Ishmael *saying* that:
Purify My House
for the ones who circumambulate it
and the ones who cleave to it
and the ones who bow down
and the ones who prostrate themselves.

2:126 And *mention* when Abraham said: My Lord!
Make this a safe land
and provide its people with fruits;
whoever of them have believed in God
and the Last Day;
God said: And whoever is ungrateful,
I will give him enjoyment for awhile;
after that I *will* compel him
to the punishment of the fire;
and how miserable the Homecoming!

2:127 And *mention* when Abraham elevated
the foundations of the House
with Ishmael *saying*:
Our Lord! Receive it from us.
Truly **You**, **You** *are*
The Hearing, The Knowing.

2:128 Our Lord!
And make us the ones who submit to **You**
and of our offspring, a community
of ones who submit to **You**;
and cause us to see our devotional acts
and turn to us in forgiveness;
truly **You**, **You** *are*
The Accepter of Repentance
The Compassionate.

2:129 Our Lord!
And raise **You** up among them a Messenger
from among them
who will recount to them
Your signs and teach them the Book

and wisdom and make them pure;
truly **You**, **You** *are* The Almighty, The Wise.

*

Sec. 16

And who will shrink from 2:130
the creed of Abraham,
but he who fools himself?
And certainly We favored him in the present;
and truly in the world to come
he *will be* among
the ones who are in accord with morality.
When his Lord said to him: Submit! 2:131
He said: I have submitted
to the Lord of the worlds.
And Abraham charged his sons to it 2:132
and Jacob:
O my sons!
Truly God has favored the way of life for you.
Then be not overtaken by death
but you be ones who submit *to the One God*.
Or had you been witnesses 2:133
when death attended Jacob
when he said to his sons:
How will you worship after me?
They said: We will worship **your** God,
and the God of **your** fathers,
Abraham and Ishmael and Isaac,
One God;
and we *are* ones who submit to Him.
That *was* surely a community that has passed away; 2:134
for them *is* what they have earned,
and for you *is* what you have earned;
and you will not be asked
about what they had been doing.
And they said: Be you 2:135
ones who are Jews or Christians,
you would be truly guided;
say: Nay! *We follow* the creed of Abraham,
a monotheist;
and he had not been

of the ones who are polytheists.
2:136 Say: We have believed in God
and what was sent forth to us
and what was sent forth to Abraham
and Ishmael and Isaac and Jacob,
and the Tribes
and whatever was given Moses and Jesus
and whatever was given to the Prophets
from their Lord;
we separate and divide not
between anyone of them
and we *are* ones who submit to Him.
2:137 So if they have believed
the like of what you have believed in it,
then surely they were truly guided;
and if they have turned away,
then they *are* not but in breach;
so God will suffice for you against them;
and He *is* The Hearing, The Knowing.
2:138 *Our* coloring *is* by God;
and who *is* fairer at coloring than God?
And we *are* ones who worship Him.
2:139 Say: Would you argue with us about God
and He *is* our Lord and your Lord?
And to us *are* our actions,
and to you *are* your actions;
and we *are* to Him
ones who are sincere and devoted.
2:140 Or say you that Abraham and Ishmael
and Isaac and Jacob and the Tribes
had been ones who were Jews or Christians?
Say: *Are* you greater in knowledge or God?
And who does greater wrong *than he*
who has been keeping back testimony from God
that *is* with him?
And God *is* not One Who is Heedless of what you do.
2:141 That *is* a community that surely passed away;
for it *is* what it has earned
and for you *is* what you have earned;

and you will not be asked
about what they had been doing.

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Part 2
Sec. 17

The fools among humanity will say: 2:142
What has turned them
from their direction of formal prayer
to which they had been towards?
Say: To God *belongs* the East and the West;
He guides whom He wills
to a straight path.
And thus We have made you 2:143
a middle community
that you may be witnesses to humanity
and that the Messenger
be a witness to you;
and We made not the direction
of the formal prayer which **you** were towards
but that We might know
whoever follows the Messenger
from him who turns about on his two heels;
and truly it had been grave,
but for those whom God has guided;
and God would never waste your belief;
truly God *is* Gentle towards humanity,
Compassionate.
Surely We see the going to and fro 2:144
of **your** face toward heaven;
then We will turn **you** to
the direction of formal prayer
that **you** will be well-pleased with it;
then turn **your** face to the direction
of the Masjid al-Haram;
and wherever you would be,
turn your faces to its direction;
and truly those who were given the Book
know that it *is* The Truth from their Lord;
and God *is* not One Who is Heedless of what they do.
And even if **you** were to bring 2:145

to those who
were given the Book every sign,
they would not heed
your direction of formal prayer;
nor *are* **you** one who heed
their direction of formal prayer;
nor *are* some of them ones who heed
the direction of the other's formal prayer;
and if **you** were to follow their desires after
• the knowledge that has been brought about to **you**,
then truly **you** *would be of*
the ones who are unjust.
2:146 Those to whom We have given the Book
recognize it
as they recognize their sons,
while truly a group of people among them
keep back The Truth while they know
2:147 *it is* The Truth from **your** Lord,
so **you** be not among the ones who contest.
Sec. 18 *
2:148 And everyone has a direction
to which he turns;
be forward then in good deeds;
wherever you *will be*,
God will bring you altogether *for the Judgment*;
truly God *is* Powerful over everything.
2:149 And from wherever **you** have gone forth
then turn **your** face in the direction
of the Masjid al-Haram;
and truly *this is* The Truth from **your** Lord;
and God *is* not One Who is Heedless of what you do.
2:150 And from wherever **you** have gone forth,
then turn **your** face
to the direction of the Masjid al-Haram;
and wherever you *will be*,
turn your faces then to the direction of it
so that *there is*
no disputation from humanity against you;
but from those of them who do wrong,

dread them not, but dread Me
that then I may fulfill
My divine blessing on you
so that perhaps you would be truly guided,
just *as* We have sent to you a Messenger 2:151
from among you
who recounts Our signs to you,
and makes you pure
and teaches you the Book and wisdom
and teaches you what you have not known.
So remember Me and I will remember you 2:152
and give thanks to Me
and be not ungrateful!

* Sec. 19

O those who have believed! 2:153
Pray for help with patience and formal prayer;
truly God *is* with the ones who remain steadfast.
And say not about those who were slain 2:154
in the way of God: *They are* lifeless.
Nay! *They are* living,
except you are not aware.
We will certainly try you 2:155
with something of fear and hunger
and diminution of wealth and lives
and fruits;
and give good tidings
to the ones who remain steadfast,
those who, when an affliction lighted on them, 2:156
they said: Truly we *belong* to God,
and truly we *are* ones who return to Him.
Those *are they* on whom blessings will be sent 2:157
from their Lord and mercy;
and those, they *are* the ones who are truly guided.
Truly Safa and Marwa 2:158
are among the waymarks of God;
so whoever makes the pilgrimage to Mecca
to the House,
or visits *the Kabah*,
then *there is* no blame on him

that he walks quickly between the two;
and whoever volunteers good,
then truly God *is* One Who is Responsive, Knowing.

2:159 Truly those who keep back
what We have sent forth
of the clear portents and the guidance,
after We have made it manifest to humanity
• in the Book—
those, God curses them,
and the ones who curse, curse them.

2:160 But those who repent
and make things right
and make things manifest,
then those, I will turn in forgiveness to them;
and I *am* The Accepter of Repentance
The Compassionate.

2:161 Truly those who were ungrateful
and died while they *were* ones who are ungrateful,
those, on them *is* a curse of God,
and the angels and humanity, one and all.

2:162 *They are* ones who will dwell in it forever;
the punishment will not be lightened for them,
nor *will* they be given respite.

2:163 And your God *is* One God;
there is no god but He,
The Merciful, The Compassionate.

Sec. 20 *

2:164 Truly in the creation
of the heavens and the earth,
and the alteration
of the nighttime and the daytime,
and the boats that run on the sea,
with what profits humanity,
and what God sent forth from heaven of water
and gave life to the earth after its death
and disseminated on it all moving creatures
and diversified the winds
and the clouds that are caused to be subservient
between heaven and earth

are the signs for a folk who are reasonable.
Yet *there are* among humanity *some who* 2:165
take to themselves rivals besides God,
they love them like they should cherish God;
and those who have believed *are* stauncher
in cherishing God;
and would that if only those who do wrong
might see, when they will see the punishment,
that all strength *belongs* to God,
and that God *is* Severe in punishment.
When they would clear themselves, 2:166
those who were followed
from those who followed them—
and they would see the punishment
all relations would be cut asunder from them.
Those who were followed would say: 2:167
Would that there would be a return again for us.
Then we would clear ourselves from them
as they have cleared themselves from us;
thus God will cause them to see their actions
with regret for them;
and they *will* never be ones who go forth
from the fire.

* Sec. 21

O humanity! 2:168
Eat of what *is* in and on the earth,
lawful, wholesome,
and follow not the steps of the Satan;
truly he *is* a clear enemy to you.
Truly he commands you 2:169
to evil and depravity,
and that you say about God
what you know not.
And when *it is* said to them: 2:170
Follow what God has sent forth.
They said: Nay! We will follow
what we discovered our fathers *following*.
Even though their fathers
had been not at all reasonable

nor *were* they truly guided?
2:171 And the parable of those who were ungrateful
is like the parable of those who shout
to what hears not
even crying out and pleading,
unwilling to hear, unwilling to speak, unwilling to see,
so they are not reasonable.
2:172 O those who have believed!
Eat of what is good
that We have provided you and give thanks to God
if it had been He alone whom you worship.
2:173 Truly He has forbidden for you carrion
and blood and the flesh of swine
and what was hallowed to any other than God;
but whoever was driven by necessity,
without *being* one who is willfully disobedient
and not one who is turning away,
then *it is* not a sin for him;
truly God *is* Forgiving, Compassionate.
2:174 Truly those who keep back
what God has sent forth of the Book
• and exchange it for a little price,
those, they consume not into their bellies
but fire;
God will not speak to them
on the Day of Resurrection
nor will He make them pure.
And for them *will be* a painful punishment.
2:175 Those *are* they who bought fallacy
for guidance
and punishment for forgiveness,
so how *they are* ones who remain steadfast
for the fire!
2:176 That *is* because God has sent down
the Book with The Truth.
And truly those who *were* at variance
regarding the Book
are in a wide breach.

Sec. 22 *

It is not virtuous conduct 2:177
that you turn your faces
to the East or the West.
Rather virtuous conduct *consists of*
whoever has believed in God
and the Last Day
and the angels and the Book
and the Prophets;
and whoever gives wealth out of cherishing Him
to the possessors of kinship and to the orphans
and to the needy and to the traveler of the way
and for one who begs and *freeing* a bondsperson;
and whoever performs the formal prayer
and gives the purifying alms
and ones who live up to their compact
when they made a contract;
and the ones who remain steadfast
in desolation and tribulation
and at the time of danger;
those, they *are* sincere;
and those, they *are* the ones who are Godfearing!
O those who have believed! 2:178
Reciprocation *is* prescribed for you
for the slain;
and the freeman for the freeman,
and the servant for the servant,
and the female for the female;
but whoever *is* forgiven
a thing by his brother,
the pursuing
should be as one who is honorable,
and the remuneration *be* with kindness;
that *is* a lightening from your Lord,
and a mercy;
and he who commits aggression after that,
then for him *is* a painful punishment.
And for you in reciprocation *there is* the saving of life, 2:179
O those imbued with intuition,
so that perhaps you would be Godfearing.

2:180 *It is* prescribed for you
when death attends anyone of you,
if one left goods,
to bequeath to the ones who are one's parents
and the nearest kin *as* one who is honorable;
an obligation for the ones who are Godfearing.
2:181 Then whoever substituted it after he has heard it,
truly the sin of it *is* only on those who substitute it;
truly God *is* Hearing, Knowing.
2:182 Then whoever has feared
from one who makes a testament
a swerving from the right path or sin
then has made things right between them,
there is no sin on him.
Truly God *is* Forgiving, Compassionate.

Sec. 23 *

2:183 O those who have believed!
Formal fasting was prescribed for you
as it was prescribed
for those before you
so that perhaps you would be Godfearing.
2:184 *Fasting is prescribed for* numbered days;
then whoever among you *is* sick
or on a journey,
then a period of other days;
and for those who can*not fast*
is redemption of food for the needy;
and whoever volunteers good,
it is better for him,
and that you formally fast *is* better for you,
if you had been knowing.
2:185 The month of Ramadan
is that in which the Quran is sent forth
as a guidance for humanity
and clear portents of the guidance
and the Criterion between right and wrong;
so whoever of you bears witness to the month,
then formal fasting;
and whoever has been sick or on a journey,

then a period of other days;
God wants ease for you
and wants not hardship for you,
so that you complete the period
and that you magnify God,
because He guided you
so that perhaps you would give thanks.
And when My servants ask **you** about Me, 2:186
then truly I am near;
I answer the call of one who calls
when he calls to Me;
so they should respond to Me and believe in Me
so that perhaps they would be on the right way.
It is permitted for you 2:187
on the night of formal fasting
to have sexual intercourse with your wives;
they (f) *are* a garment for you
and you *are* a garment for them (f);
God knew
that you had been dishonest to yourselves,
so He turned in forgiveness to you
and pardoned you;
so now lie with them (f)
and be looking for what God has prescribed for you;
and eat and drink
until the white thread become clear to you
from the black thread at dawn;
after that fulfill the formal fasting until night,
and lie not with them (f)
when you *are* ones who cleave
to the places of prostration;
these *are* the ordinances of God,
then come not near them;
thus God makes His signs manifest to humanity
so that perhaps they would be Godfearing.
And consume not your wealth 2:188
among yourselves in falsehood,
nor let *it* down *in bribes* to the ones who are judges
so that you consume a group of people's

wealth among humanity in sin
while you know.

Sec. 24 *

2:189 They ask **you** about the new moons;
say: They *are* appointed times for humanity
and the pilgrimage to Mecca;
it is not virtuous conduct that you approach
houses from the back.
Rather virtuous conduct *is* to be Godfearing;
and approach houses from their *front* doors;
and be Godfearing of God
so that perhaps you would prosper.

2:190 And fight in the Way of God those who fight you,
but commit not aggression;
truly God loves not the ones who are aggressors.

2:191 And kill them wherever you come upon them
and drive them out from wherever
they have driven you out,
and persecution *is* more grave than killing;
and fight them not near
the Masjid al-Haram
unless they fight you in it;
but if they fought you, then kill them;
thus *this is* the recompense
for the ones who are ungrateful.

2:192 Then if they refrain themselves,
then truly God *is* Forgiving, Compassionate.

2:193 And fight them until there be no persecution
and the way of life becomes for God;
then if they refrain themselves,
then *there is* to be no deep seated dislike
but against the ones who are unjust. *Fight aggression*

2:194 *committed* in the Sacred Month in the Sacred Month
and so reciprocation for *all* sacred things;
so whoever committed aggression against you°
commit aggression against him likewise
as he committed aggression against you;
and be Godfearing of God
and know God *is* with the ones who are Godfearing.

And spend in the way of God 2:195
and cast not *yourselves* by your own hands
into deprivation *by fighting,*
^and do good.^
Truly God loves the ones who are doers of good.
And fulfill the pilgrimage to Mecca 2:196
and the visit for God;
and if you are restrained,
then whatever *is* feasible of sacrificial gifts;
and shave not your heads
until the sacrificial gift reaches its place;
then whoever has been sick among you
or has an injury of his head,
then a redemption of formal fasting
or charity or a ritual sacrifice;
and when you are safe,
then whoever takes joy in the visit
and the pilgrimage to Mecca
then whatever *is* feasible of a sacrificial gift;
then whoever finds not the *means,*
then formal fasting for three days
during the pilgrimage to Mecca
and seven when you have returned;
that *is* ten completely.
That would be for those whose people
are not one who is present
at the Masjid al-Haram;
and be Godfearing and know that God
is Severe in repayment.

* Sec. 25

The pilgrimage to Mecca *is in* known months, 2:197
and whoever undertakes the duty
of pilgrimage to Mecca in them,
then *there is* no sexual intercourse
nor disobedience nor dispute
during the pilgrimage to Mecca;
and whatever good you accomplish,
God knows it;
and take provision;

then truly the best ration *is* God-consciousness,
so be Godfearing
O those imbued with intuition!
2:198 *There is* no blame on you
that you should be looking for
grace from your Lord;
and when you press on from Arafat,
then remember God at the Sacred Monument;
and remember Him, *as* He has guided you,
although you had been before this
certainly of the ones who had gone astray.
2:199 After that press on from where humanity presses on
and ask God for forgiveness;
truly God *is* Forgiving, Compassionate.
2:200 And when you have satisfied
your devotional acts,
then remember God
like *your* remembrance of your fathers
or a stauncher remembrance;
and among humanity *are* some who say:
Our Lord! Give to us in the present!
And for him,
there is no apportionment in the world to come!
2:201 And among them *are* some who say:
Our Lord! Give us benevolence in the present
and benevolence in the world to come,
and protect us from the punishment of the fire!
2:202 Those, for them *is* a share
of what they have earned;
and God *is* Swift at reckoning.
2:203 And remember God during numbered days;
so whoever hastens on in two days,
then *there is* no sin on him;
and whoever remains behind,
then *there is* no sin on him;
and for whoever *is* Godfearing,
be Godfearing of God,
and know that to Him you will be assembled.
2:204 And among humanity

is one whose sayings impress **you**
about this present life
and he calls to God to witness
what *is* in his heart,
while he *is* a most stubborn adversary.
And when he turns away, 2:205
he hastens about the earth
so that he makes corruption in and on it,
and he causes the cultivation and stock to perish;
but God loves not corruption.
And when *it is* said to him: 2:206
Be Godfearing of God!
Vainglory takes him to sin,
so hell *is* enough for him!
And certainly *it is* a miserable Final Place!
And among humanity *is* he who sells himself 2:207
looking for the goodwill of God;
and God *is* Gentle with *His* servants.
O those who have believed! 2:208
Enter into peacefulness collectively
and follow not the steps of Satan;
truly he *is* a clear enemy to you.
But if you slipped 2:209
after have drawn near to you the clear portents,
then know that God *is* Almighty, Wise.
So look on they 2:210
but that God should approach them
in the over shadowing
of cloud shadows and the angels?
The affair *is* decided,
and affairs will be returned to God.

* Sec. 26

Ask the Children of Israel 2:211
how many a sign, a clear portent, We gave them;
and whoever substitutes
the divine blessing of God,
after it has drawn near to him,
then truly God *is* Severe in repayment.
Made to appear pleasing 2:212

to those who are ungrateful *is* this present life,
and they deride those who have believed.•
But those who were Godfearing
will be above them on the Day of Resurrection;
and God provides
for whomever He wills without reckoning.
2:213 Humanity had been of one community,
then God raised up the Prophets,
ones who give good tidings
and ones who warn;
and with them He sent forth the Book,
with The Truth
to give judgment among humanity
about what they *were* at variance in it;
none *were* at variance in it
but those who were given it
after the clear portents had drawn near to them
because of their insolence to one another;
then God guided those who have believed
to The Truth about what they *were* at variance in it
with His permission,
and God guides whom He wills
to a straight path.
2:214 Or assumed you that you should enter the Garden
while there has not come to you
the like of those who passed away before you?
Desolation and tribulation afflicted them
and they are so shaken that
even the Messenger said
and those who have believed with him:
When *will there be* help from God?
No doubt, truly the help of God *is* Near.
2:215 They ask **you** what they should spend;
say: Whatever you spend for good
is for the ones who *are your* parents,
and the nearest kin and the orphans and the needy
and the traveler of the way;
and whatever good you accomplish,
then truly God *is* Knowing of it.

Fighting *is* prescribed for you 2:216
although *it is* disliked by you;
and perhaps you dislike a thing
and *it is* good for you;
and perhaps you love a thing
and *it is* worse for you;
and God knows, and truly you know not.

* Sec. 27

They ask **you** 2:217
about the Sacred Month and fighting in it;
say: Fighting in it *is* deplorable,
and barring from the way of God
and being ungrateful to Him
and *to bar from* the Masjid al-Haram
and expelling people from it
are more deplorable with God;
and persecution *is* more deplorable than killing;
and they cease not to fight you
until they turn you away from your way of life,
if they are able;
and whoever of you goes back on his way of life,
dying while he *is* one who is ungrateful,
those, their actions *are* fruitless
in the present and in the world to come;
and those *will be* the Companions of the Fire;
they *are* ones who will dwell in it forever.
Truly those who have believed, 2:218
and those who have emigrated
and have struggled in the way of God,
those have hope for the mercy of God,
and God *is* Forgiving, Compassionate.
They ask **you** about intoxicants and gambling; 2:219
say: In both of them *there is* deplorable sin
and profits for humanity,
and their sin *is* more deplorable
than what *is* profitable;
and they ask **you** how much they should spend;
say: *What is* extra;
thus God makes manifest His signs to you

so that perhaps you would reflect
2:220 on the present and the world to come;
and they ask **you** about orphans;
say: Making things right for them *is* better;
and if you intermix with them,
then they *are* your brothers;
God knows the one who makes corruption
from the one who makes things right;
and had God willed,
He would have overburdened you;
truly God *is* Almighty, Wise.
2:221 Marry not ones who are female polytheists
until they (f) believe.
The one who is a believing female bond servant
is better than the one who is a female polytheist
although she impresses you;
and wed not to the ones who are male polytheists
until they (m) believe;
and one who is a believing male bond servant
is better than the one who is a male polytheist
although he impresses you;
those call you to the fire;
while God calls to the Garden and to forgiveness
with His permission;
and He makes manifest His signs to humanity
so that perhaps they would recollect.

Sec. 28 *

2:222 They ask **you** about menstruation;
say: *It is* an impurity,
so withdraw from your wives during menstruation;
come not near them (f) until they become pure;
and then when they (f) are purified,
approach them *as* God has commanded you;
truly God loves the penitent,
and He loves the ones who keep themselves clean.
2:223 Your wives *are a place* of cultivation for you°
so approach your cultivation whenever you willed;
and put forward for your own souls;
and be Godfearing of God

and know that you *will be*
one who encounters Him;
and give good tidings to the ones who believe.
And make not God an obstacle 2:224
with your sworn oaths
to your being good and being Godfearing
and making things right among humanity;
and God *is* Hearing, Knowing.
God will not take you to task 2:225
for idle talk in your sworn oaths.
Rather He will take you to task
for what your hearts have earned;
and God *is* Forgiving, Forbearing.
For those who vow abstinence from their wives, 2:226
await four months;
then if they change their minds,
then truly God *is* Forgiving, Compassionate.
And if they resolve on setting *them* (f) free, 2:227
then truly God *is* Hearing, Knowing.
And women who are to be divorced 2:228
will await by themselves three menstrual periods,
and *it is* not lawful for them
that they keep back
what God has created in their wombs
if they had been believing in God and the Last Day;
their husbands *have* better right
to come back during that *period*
if they want to make things right;
and for them (f)
the like of what *is* on them (f)
as one who is honorable;
and men have a degree over them (f);
and God *is* Almighty, Wise.

*

Sec.29

Setting free *may be said* twice, 2:229
then an honorable *continuing* holding fast to them (f)
or letting them (f) go with kindness;
and *it is* not lawful for you
that you take anything

of what you have given them (f)
unless they both fear
that they both will not perform
the ordinances of God;
and if you fear that they both will not perform
the ordinances of God,
then *there is* no blame on either of them
in what she offers *as* redemption for that;
these *are* the ordinances of God,
so commit not aggression;
and whoever violates the ordinances of God,
then those, they *are* the ones who are unjust.
2:230 And if he has divorced her *finally*,
then she *is* not lawful to him after that
until she marries a spouse other than him;
then if that husband divorced her *irrevocably*,
there is no blame on either of them
if they return to one another,
if both of them think that
they will perform within the ordinances of God;
and these *are* the ordinances of God;
He makes them manifest for a folk who know.
2:231 And when you have divorced wives,
and they (f) *are about to* reach their (f) term,
then hold them (f) back *as* ones who are honorable
or set them (f) free *as* ones who are honorable;
but hold them (f) not back by injuring them
so that you commit aggression,
and whoever commits that,
then surely he does wrong himself;
and take not to yourselves the signs of God
in mockery;
remember the divine blessing of God
on you and what He sent forth to you
of the Book and wisdom;
He admonishes you with it;
and be Godfearing *of God*
and know that God *is* Knowing of everything.
Sec. 30 *

And when you *revocably* divorce wives, 2:232
and they (f) reach their (f) term,
then place not difficulties for them (f)
that they (f) *re*-marry their (f) *former* spouses
when they agree among themselves *as* ones who are
honorable. This is admonished for him,
whoever has been among you who believes in God
and the Last Day;
that *is* pure and purer for you;
and God knows and you know not.
And the ones who are mothers 2:233
will breast feed their (f) children
for two years completely,
for whoever wants to fulfill breast feeding;
and on him to whom a child is born
is their (f) provision
and their (f) clothing *as* one who is honorable;
no soul *is* placed with a burden
but to its capacity;
neither the one who is a mother should be pressed
for her child
nor the one to whom a child is born for his child;
and on one who inherits
is the like of that;
while if they both wanted weaning
by them agreeing together and after consultation,
then *there is* no blame on either of them;
and if you want
to seek wet-nursing for your children,
then *there is* no blame on you when you hand over
what you give
as ones who are honorable;
and be Godfearing of God
and know that God *is* Seeing of what you do.
And those of you whom death calls to itself, 2:234
forsaking spouses (f),
they (f) will await by themselves (f)
four months and ten *days;*
and when they (f) reach their (f) term,

then *there is* no blame on you
in what they (f) accomplish for themselves (f)
as ones who are honorable;
God *is* Aware of what you do.

2:235 And *there is* no blame on you
in what you offered with it
of a proposal to women,
or for what you hide in yourselves;
God knows that you,
will remember them (f),
except appoint not with them (f) secretly,
unless you say a saying
as ones who are honorable;
and resolve not on the knot of marriage
until the term prescribed is reached;
and know that God knows
what *is* within yourselves
so be fearful of Him,
and know that God *is* Forgiving, Forbearing.

Sec. 31 *

2:236 *There is* no blame on you if you divorced wives
whom you touch not
nor undertake a duty to them (f) of a dowry portion;
and make provision for them (f);
for one who is wealthy
—according to his means—
and for one who is needy
—according to his means—
with an honorable sustenance;
an obligation on ones who are doers of good.

2:237 And if you divorce them (f)
before you touch them (f),
and you surely undertook the duty
of a dowry portion for them (f),
then half of what you undertook *as* a duty,
unless they (f) pardon it,
or he pardons it
in whose hand *is* the marriage knot;
and that you should pardon

is nearer to God-consciousness;
forget not grace among you.
Truly God *is* Seeing of what you do.
Be watchful of the formal prayers 2:238
and the middle formal prayer.
Stand up
as ones who are morally obligated to God.
And if you fear, 2:239
then *pray* on foot or *as* one who is mounted;
and when you are safe,
then remember God
for He has taught you
what you have not known.
Those whom death calls to itself, 2:240
forsaking spouses,
will bequeath for their spouses
sustenance for a year
without expelling *them*,
but if they (f) go forth themselves,
there is no blame on you
in what they (f) accomplish for themselves
as ones who are honorable;
and God *is* Almighty, Wise.
And for ones who are divorced females, 2:241
an honorable sustenance;
this is an obligation on the ones who are Godfearing.
Thus God makes manifest His signs to you 2:242
so that perhaps you would be reasonable.

* Sec. 32

Have **you** not considered those who went forth 2:243
from their abodes
while they *were* thousands of them,
fearful of death?
And God said to them: Die!
After that He gave them life;
truly God *is* Possessor of Grace for humanity,
except most of humanity gives not thanks.
So fight in the Way of God 2:244
and know that God *is* Hearing, Knowing.

2:245 Who *is* he who will lend God a fair loan
so that He will multiply it for him many times?
And God seizes and extends
and you will be returned to Him.
2:246 Have **you** not considered the Council
of the Children of Israel after Moses
when they said to a Prophet of theirs:
Raise up a king for us
and we will fight in the way of God;
he said:
Perhaps if fighting was prescribed for you,
you would not fight?
They said: Why should we not fight
in the way of God
when we were driven out
of our abodes with our children?
Then when fighting is prescribed for them,
they turned away, but for a few of them;
and God *is* Knowing of the ones who are unjust.
2:247 And their Prophet said to them:
Truly God has raised up for you Saul, a king;
they said: How would it be for him
to *have* dominion over us
when we *have* better right to dominion than he,
as he has not been given plenty of wealth?
He said: Truly God has favored him over you
and has increased him greatly
in knowledge and physique;
and God gives His dominion to whom He wills;
and God *is* One Who Embraces, Knowing.
2:248 And their Prophet said to them:
Truly a sign of his dominion
is that there would approach you
the Ark of the Covenant.
In it *is* tranquility from your Lord,
and a relic
of what the people of Moses left
and the people of Aaron.
And the angels will carry it;

truly in that *is* a sign for you
if you have been ones who believe.
*
Sec. 33
So when Saul set forth with his army 2:249
he said: Truly God *is* One Who Tests you
with a river.
So whoever would drink of it, he *is* not of me
and whoever tastes it not, truly he *is* of me,
but he who scoops up with a scooping of his hand;
so they drank of it but a few of them;
then when he crossed it,
he and those who had believed with him,
they said: *There is* no energy for us today
against Goliath and his armies;
said those who think they truly *would be*
ones who encounter God:
How often has a faction of a few
vanquished a faction of many
with the permission of God?
And God *is* with the ones who remain steadfast.
And so when they departed 2:250
against Goliath and his army
they said: Our Lord! Pour out patience on us,
and make our feet firm
and help us against the folk, ones who are ungrateful.
So they put them to flight 2:251
with the permission of God,
and David killed Goliath;
and God gave him the dominion and wisdom,
and taught him of what He wills;
and had God not driven humanity back
—some by some others—
the earth would have certainly gone to ruin,
except God *is* Possessor of Grace to the worlds.
These *are* the signs of God. 2:252
We recount to **you** The Truth;
and truly **you** *are*
of the ones who have been sent.
***
Part 3

2:253 These *are* the Messengers—
We have given advantage,
some of them over others.•
Of them *are* those to whom God spoke,
and some of them He exalted in degree,
and We gave Jesus son of Mary the clear portents
and confirmed him with the hallowed Spirit;
and had God willed, those after them
would not have fought one another
after the clear portents had drawn near to them,
except they *were* at variance,
and some of them have believed,
while some of them have been ungrateful;
and had God willed,
they would not have fought one another,
except God accomplishes what He wants.

Sec. 34 *

2:254 O those who have believed!
Spend of what We have provided you
before a day approaches
when there is neither trading in it
nor friendship, nor intercession;
and the ones who are ungrateful,
they *are* the ones who are unjust.

2:255 God! *There is* no god but He;
The Living, The Eternal;
neither slumber takes Him nor sleep;
to Him *belongs* whatever *is* in the heavens
and whatever *is* in and on the earth;
who would intercede with Him
but with His permission?
He knows what *is* in front of them
and what *is* behind them;
and they will not comprehend
anything of His knowledge,
but what He willed;
His seat encompassed
the heavens and the earth,
and He is not hampered by their safe keeping,

and He *is* The Lofty, The Sublime.
There is no compulsion in the way of life; 2:256
surely right judgment
has become clear from error;
so whoever disbelieves in false deities
and believes in God, then surely
he holds fast to the most firm handhold,
it is not breakable;
and God *is* Hearing, Knowing.
God *is* The Protector of those who have believed. 2:257
He brings them out
from the shadows into the light;
and those who are ungrateful,
their protectors *are* false deities;
they bring them out
from the light into the shadows;
those *will be* the Companions of the Fire;
they *are* the ones who will dwell in it forever.

* Sec. 35

Have **you** not considered him 2:258
who argued with Abraham about his Lord
because God had given him dominion?
And *mention* when Abraham said:
My Lord *is* He Who gives life and causes to die,
he said: I give life and cause to die;
Abraham said:
Truly God brings the sun from the East,
so bring **you** *the sun* from the West?
Then he who was ungrateful was dumfounded;
and God guides not the unjust folk.
Or like the one who passed by a town, 2:259
and it *was* one that had fallen down into ruins;
he said: How will God give life to this
after its death?
So God caused him to die for a hundred years.
After that He raised him up,
He said:
How long have **you** lingered in expectation?
He said: I have lingered in expectation

for a day or some *part* of a day;
He said: Nay! **You** have lingered in expectation
a hundred years.
Then look at **your** food and **your** drink.
They are not spoiled;
and look on **your** donkey.
We have made **you** a sign
for humanity;
and look on the bones, how We set them up,
after that We will clothe them with flesh;
so when it became clear to him he said:
I know that God *is* Powerful over everything.

2:260 And *mention* when Abraham said:
My Lord! Cause me to see
how **You** will give life to the dead;
He said: Will **you** not believe?
He said: Yea!
But so my heart may be at rest;
He said: Then take four birds
and twist them to **yourself**.
Lay after that a part of them on every mountain.
Call to them.
They will approach **you** coming eagerly,
and know that God *is* Almighty, Wise.

Sec. 36 *

2:261 A parable of those who spend their wealth
in the way of God
is like a parable of a grain.
It puts forth seven ears of wheat.
In every ear of wheat, a hundred grains;
and God multiplies for whom He wills;
and God *is* One Who Embraces, Knowing.

2:262 Those who spend their wealth
in the way of God,
and after that pursue not what they spent
• with reproachful reminders nor injury,
the compensation for them *is* with their Lord.
And *there will be* neither fear in them
nor *will* they feel remorse.

An honorable saying 2:263
and forgiveness
are better than charity
succeeded by injury;
and God *is* Sufficient, Forbearing.
O those who have believed! 2:264
Render not untrue your charities
with reproachful reminders nor injury
like those who spend of their wealth
to show off to humanity
and believe not in God and the Last Day;
His parable *is* like the parable of a smooth rock;
over it *is* earth dust;
a heavy downpour lights on it
and leaves it bare;
they *have* no power over anything
for what they have earned;
and God guides not the ungrateful folk.
And the parable 2:265
of those who spend their wealth
looking for the goodwill of God
and for confirming their souls
is like the parable of a garden on a hillside.
A heavy downpour lights on it;
then it gives its harvest double;
and even if lit not on it a heavy downpour,
then a dew;
and God *is* Seeing of what you do.
Would anyone of you wish that he have 2:266
a garden of date palm trees
and grapevines
beneath which rivers run
with every kind of fruit in it for him?
Then old age lights on him
and he has weak offspring.
Then a whirlwind lights on it
in which *there is* a fire
then *it is* consumed?
Thus God makes manifest His signs for you

so that perhaps you would reflect.

Sec. 37 *

2:267 O those who have believed!
Spend of what *is* good that you have earned
and from what We have brought out for you
from the earth;
and aim not at getting the bad of it to spend;
while you would not be ones who take it
unless you would close an eye to it,
and know that God *is* Sufficient,
Worthy of Praise.

2:268 Satan threatens you *with* poverty,
and commands you to depravity
whereas God promises you His forgiveness
from Himself and His grace;
and God *is* One Who Embraces, Knowing.

2:269 He gives wisdom to whom He wills,
and whomever *is* given wisdom,
then surely was given much good; and none
recollects no doubt but those imbued with intuition.

2:270 And whatever of contributions you would spend
or vows that you would vow,
then truly God knows it;
and for the ones who are unjust *there is* no helper.

2:271 If you show your charity, then how bountiful it *is;*
while if you conceal it and give it to the poor,
that *would be* better for you;
this would absolve you of some of your evil deeds;
and God *is* Aware of what you do.

2:272 Their guidance *is* not on **you**,
but God guides whomever He wills;
and whatever of good you spend,
it is for yourselves;
and spend not
but looking for *the* Countenance of God;
and whatever of good you spend,
your account will be paid to you in full
and wrong will not be done to you.

2:273 *Spend* for the poor, those who were restrained

in the way of God
and are not capable of traveling on the earth.
The one who is ignorant assumes them *to be* rich
because of their having reserve;
you will recognize them by their mark.
They ask not persistently of humanity;
and whatever of good you spend,
then truly God *is* Knowing of that.

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Sec. 38

Those who spend their wealth 2:274
by nighttime and daytime, secretly or in public,
then, for them, their compensation
is with their Lord;
and *there will be* neither fear in them,
nor *will* they feel remorse.
Those who consume usury 2:275
will not arise,
but like he who arises
whom Satan has prostrated by touch;
that *is* because they said:
Truly trading *is* like usury
and God permitted trading and forbade usury;
so whoever draws near an admonishment
from his Lord and refrains himself,
for him *is* what *is* past
and his command *is* with God;
while such ones who revert,
then those *will be* the Companions of the Fire;
they, ones who will dwell in it forever!
God eliminates usury 2:276
and makes charity greater;
and God loves not
any sinful ingrate.
Truly those who have believed and 2:277
ones who have acted in accord with morality
and perform the formal prayer
and give the purifying alms
for them, their compensation *is* with their Lord
and *there will be* neither fear in them

nor *will* they feel remorse.
2:278 O those who have believed!
Be Godfearing of God,
and forsake what remains of usury
if you have been ones who believe.
2:279 But if you accomplish it not,
then take notice of war from God
and His Messenger;
and if you repent,
you *will have* your principal capital, doing no
wrong *to others* nor *will* wrong be done to you.
2:280 And if *a debtor* had been possessing adversity,
then a respite until a time of ease and prosperity;
and *it is* better for you that you be charitable,
if you had been knowing.
2:281 And be Godfearing of a Day
on which you will be returned to God;
after that every soul will be paid its account in full
for what it has earned
and they will not be done wrong.
Sec. 39 *
2:282 O those who have believed!
When you contract a debt for a term,
that which was determined, then write it down;
and let one who is a scribe write it down
between you justly; and
one who is a scribe should not refuse to write it down
as God has taught him;
so let him write down,
and let the debtor dictate,
let him be Godfearing of God, his Lord,
and diminish not anything out of it,
but if the debtor has been mentally deficient,
or weak
or not able to dictate himself,
then let his protector dictate justly;
and call two witnesses to bear witnesses
from among your men;
or if *there are* not two men,

then a man and two women,
of those with whom you are well-pleased
as witnesses so that if one of them goes astray,
then the other one of the two will remind her;
and have the witnesses not refuse
when they are called;
and grow not weary that you write it down,
be it small or great, with its term;
that *is* more equitable with God,
and more upright for witnessing
and likelier not to be in doubt; unless that it be
a trade, that which is transferred *at the time*,
giving and taking among yourselves.
Then *there is* no blame on you
if you not write it down;
and call witnesses when you *have* a transaction;
let neither one who is a scribe nor witness
be pressed;°and if you accomplish that,
then *it is* truly disobedience on your part;
so be Godfearing of God;
and God teaches you;
and God *is* Knowing of everything.
And if you have been on a journey 2:283
and find no one who is a scribe, then
a guarantee of that which *is* held in your hand;
but if any of you entrust to another,
then let the one who was trusted
give back his trust,
and let him be Godfearing of God, his Lord;
and keep not back witnessing;
and he who keeps back, he, then,
truly his heart *is* one that is perverted;
and God *is* Knowing of what you do.

* Sec. 40

To God *belongs* what *is* in the heavens, 2:284
and in and on the earth;
whether you show what *is* within yourselves,
or conceal it,
God will make a reckoning with you for it;

and He will forgive whom He wills,
and He will punish whom He wills;
and God *is* Powerful over everything.
2:285 The Messenger believed in
what has been sent forth to him
from his Lord *as do* the ones who believe;
all have believed in God and His angels
and His Books and His Messengers *saying*:
We separate and divide not
among anyone of His Messengers;
and they said: We heard and we obeyed;
so grant **Your** forgiveness, Our Lord!
And to **You** *is* the Homecoming.
2:286 God places not a burden
on a soul beyond its capacity;
for it *is* what it has earned
and against it *is* what it has deserved;
Our Lord!
Take us not to task
if we forget or make a mistake;
our Lord!
Load not on us a severe test
like that which **You** have burdened those before us;
our Lord!
Burden us not such that we *have* no power for it;
and pardon us and forgive us,
and *have* mercy on us;
You *are* our Defender
so help us against the ungrateful folk.

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Chapter 3
The Family of Imran (*Āl-i-ʿImrān*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
3:1 Alif Lām Mīm;
3:2 God! *There is* no god but He,
The Living, The Eternal.
3:3 He sent down to **you** the Book with The Truth

that which establishes *as* true what *was* before it;
and He has sent forth
the Torah and the Gospel
before this *as* a guidance for humanity; 3:4
and He has sent forth
the Criterion between right and wrong;
truly those who are ungrateful
for the signs of God,
for them *is* a severe punishment;
and God *is* Almighty, the Possessor of Requital.
Truly God, nothing *is* hidden from Him 3:5
in or on the earth nor in heaven.
It is He Who forms you in the wombs 3:6
how He wills;
there is no god but He, Almighty, Wise.
It is He who has sent forth to **you** the Book; 3:7
in it *are* signs, ones that are definitive;
they *are* the essence of the Book
and others, ones that *are* unspecific;
then those whose hearts are swerving,
they follow what *is*
unspecific in it,
looking for dissent,
and looking for an interpretation;
but none knows its interpretation but God and
the ones who are firmly rooted in knowledge say:
We have believed in it
as all *is* from our Lord; and none recollects
but those imbued with intuition.
Our Lord! 3:8
Cause our hearts not to swerve
after **You** have guided us
and bestow on us mercy
from that which proceeds from **Your** Presence;
truly **You**, **You** alone *are* The Giver.
Our Lord! 3:9
Truly **You** *are* One Who Gathers
humanity on a Day
in which *there is* no doubt in it;

truly God breaks not His solemn declaration.

Sec. 2

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3:10 Truly those who are ungrateful,
it will not avail them
neither their wealth nor their children
against God at all;
and those, they will be fuel for the fire
3:11 similar to the custom of the people of Pharaoh
and those before them;
they denied Our signs
so God took them because of their impiety;
and God *is* Severe in repayment.
3:12 Say to those who are ungrateful:
You will be vanquished
and are to be assembled into hell,
it is a miserable Final Place.
3:13 Surely *there* has been a sign for you
in the two factions who met one another;
one faction fighting in the way of God,
and the other *as* ones who are ungrateful,
whom, in their view,
they see *as* twice with their eyes;
and God confirms with His help whom He wills;
truly in this *is* a lesson
for those imbued with insight.
3:14 Was made to appear pleasing to humanity
the cherishing
of what they lust for:
From women and children,
and heaped up heaps
of gold and silver
and branded horses and flocks,
and tilled land;
that *is* the enjoyment of this present life;
while God, with Him
is the goodness *of* the Excellent Abode.
3:15 Say: Shall I tell you of better than that?
For those who were Godfearing,
with their Lord

are Gardens beneath which rivers run;
they *are* ones who will dwell in them forever
with purified spouses
and contentment from God;
and God *is* Seeing *His* servants.
Those who say: 3:16
Our Lord!
Truly we have believed,
so forgive us our impieties
and protect us from the punishment of the fire:
The ones who remain steadfast 3:17
and the ones who are sincere
and the ones who are morally obligated
and the ones who are expenders *in the way of God*
and the ones who ask for forgiveness
at the breaking of day.
God bears witness that *there is* no god but He, 3:18•
as do the angels
and those imbued with knowledge,
the ones who uphold equity;
there is no god but He,
The Almighty, The Wise. 3:19
Truly the way of life with God
is submission *to the One God;*
and at variance *were* those who were given
the Book after what had drawn near to them
of knowledge
out of insolence among themselves;
and whoever is ungrateful for the signs of God,
then truly God *is* Swift in reckoning.
So if they argue with **you** then say: 3:20
I have submitted my face to God
as have those who follow me;
and say to those who were given the Book
and to the unlettered:
Have you submitted?
If they have submitted,
then surely they are truly guided;
and if they turn away, then

then on **you** *is* only delivering the message;
and God *is* Seeing of *His* servants.

Sec. 3

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3:21 Truly those who are ungrateful for the signs of God,
and kill the Prophets without right
and kill those who command to equity
from among humanity,
then give them the good tidings
of a painful punishment.

3:22 Those *are* they whose actions have been fruitless
in the present and the world to come;
and for them *there is* no one who helps.

3:23 Have **you** not considered those who were given
a share of the Book?
They are called to the Book of God
to give judgment between them;
after that a group of people among them turn away
and they *are* ones who turn aside.

3:24 That *is* because they said:
The fire will not touch us
but for numbered days;
and they have been deluded in their way of life
by what they had been devising.

3:25 How then *will it be*
when We will gather them
on a Day, *there is* no doubt in it.
The account of every soul will be paid in full
for what it has earned
and they will not be done wrong?

3:26 Say: O God!
The One Who is Sovereign of Dominion,
You give dominion to whom **You** will
and **You** tear away dominion
from whom **You** will;
and **You** render powerful whom **You** will
and **You** abase whom **You** will;
in **Your** hand *is* the good;
truly **You** *are* Powerful over everything.

3:27 **You** cause the nighttime to be interposed

into the daytime
and **You** cause the daytime to be interposed
into the nighttime;
and **You** bring out the living from the dead
and **You** bring out the dead from the living;
and **You** provide to whomever **You** will
without stinting.

Let not the ones who believe take to themselves 3:28
the ones who are ungrateful
for protectors
instead of the ones who believe;
and whoever accomplishes that,
is not with God in anything,
unless it *is* because you are Godfearing
that you are being cautious towards them;
and God cautions you of Himself;
and to God *is* the Homecoming.

Say: Whether you conceal 3:29
what *is* in your breasts
or show it,
God knows it;
and He knows whatever *is* in the heavens
and whatever *is* in and on the earth;
and God *is* Powerful over everything.

A Day *when* every soul will find 3:30
that which is brought forward of good;
and what it did of evil,
it will wish that *there be*
between this and between that
a long space of time;
God cautions you of Himself;
and God *is* Gentle to the servants.

* Sec. 4

Say: If you have been loving God, then follow me, 3:31
and God will love you and forgive you
your impieties;
God *is* Forgiving, Compassionate.

Say: Obey God and the Messenger; 3:32
then if they turn away,

then truly God loves not
the ones who are ungrateful.
3:33 Truly God favored Adam and Noah,
and the people of Abraham,
and the people of Imran above *all* the worlds,
3:34 some of one another's offspring;
and God *is* The Hearing, The Knowing;
3:35 *mention* when the wife of Imran said:
My Lord!
I have vowed to **You**
what *is* in my womb,
that which is dedicated,
so receive this from me;
truly **You**, **You** *are*
The Hearing, The Knowing.
3:36 And when she brought forth her baby, she said:
My Lord! Truly I have brought her forth,
a baby, a female;
and God *is* greater in knowledge
of what she brought forth;
and the male *is* not like the female!
And truly I have named her Mary
and truly I commend her to **Your** protection
and her offspring from the accursed Satan.
3:37 So her Lord received her
with the very best acceptance;
and her bringing forth
caused the very best to develop in her;
and Zechariah took charge of her;
whenever Zechariah entered on her
in her sanctuary,
he found her with provision;
he said: O Mary! From where *is* this for **you** (f)?
She said: This *is* from God;
truly God provides to whom He wills
without reckoning.
3:38 There Zechariah called to his Lord;
he said: My Lord!
Bestow on me

good offspring from **Your** Presence;
truly **You** *are* hearing supplication.
Then the angels proclaimed to him, 3:39
while he *was* one who stands invoking blessings
in the sanctuary:
That God gives **you** good tidings of John
—that which establishes the Word of God *as* true—
a noble man and chaste and a Prophet,
among the ones who are in accord with morality.
He said: My Lord! 3:40
How *is it* I *will have* a boy
while surely I have reached old age,
and my wife *is* a barren woman?
He said: Thus God accomplishes
what He wills.
He said: My Lord! 3:41
Assign a sign for me.
He said: **Your** sign
is that **you** will not speak
to humanity for three days, but by gesture;
and remember **your** Lord frequently
and glorify in the evening and early morning.

*

Sec. 5

And when the angels said: 3:42
O Mary! Truly God has favored **you** (f)
and purified **you** (f)
and has favored **you** (f)
above women of the world.
O Mary! Be **you** morally obligated to **your** (f) Lord. 3:43
And prostrate **yourself** (f),
and bow down (f) with the ones who bow down.
That *is* tidings from the unseen 3:44
We reveal to **you**.
You were not present with them
when they cast their pens
as to which of them would take control of Mary;
nor were **you** present with them
when they strive against one another.
Mention when the angels said: O Mary! 3:45

Truly God gives **you** (f) good tidings
of a Word from Him.
His name *is* Messiah
—Jesus son of Mary—
well-esteemed in the present
and the world to come;
and of the ones who are brought near.
3:46 And He will speak to humanity from the cradle,
and in manhood, and *be* among
the ones who are in accord with morality.
3:47 She said: My Lord! From where *will* I *have* a child
when no mortal has touched me?
He said: Thus God
creates what He wills;
when He decrees a command,
then He only says to it: Be! Then it is!
3:48 And He teaches him the Book and wisdom
and the Torah and the Gospel, *to be*
3:49 a Messenger to the Children of Israel *saying* that:
Surely I draw near to you
• with a sign from your Lord:
that I will create for you out of clay
a likeness of a bird.
Then I breathe into it,
and it will become a bird
with the permission of God;
and I cure one who is blind from birth,
and the leper,
and give life to dead mortals
with the permission of God;
and I tell you what you eat,
and what you store up
in your houses;
truly in that *is* a sign for you
if you have been ones who believe.
3:50 And I *come with* that which establishes *as* true
what *was* before me of the Torah,
and permit you
some of what had been forbidden to you;

and I draw near to you
with a sign from your Lord;
so be Godfearing of God and obey Me.
Truly God *is* my Lord and your Lord, 3:51
so worship Him;
this *is* a straight path.
And when Jesus became conscious 3:52
of their ingratitude, he said:
Who *will be* my helpers for God?
The disciples said: We *will be* helpers for God;
we have believed in God
and bear witness that we *are* ones who submit.
Our Lord! We have believed in what 3:53
You have sent forth
and we follow the Messenger,
so write us down
with the ones who bear witness.
And they planned and God planned; 3:54
and God *is* the Best of one who plans.

* Sec. 6

Mention when God said: O Jesus! 3:55
I *will be* the One Who Gathers **you**,
and One Who Elevates **you**
to Myself,
and One Who Purifies **you**
from those who were ungrateful
and One Who Makes those who follow **you**
above those who were ungrateful
until the Day of Resurrection;
after that you will return to Me;
then I will give judgment between you
about what you had been at variance in it.
So *as* for those who were ungrateful, 3:56
then I will punish them
with a severe punishment
in the present and the world to come;
and for them *there is* no one who helps.
And to those who have believed, 3:57
and the ones who have acted in accord with morality,

then We will pay them their full compensation;
and God loves not the ones who are unjust.
3:58 These We recount to **you**
are of the signs and the wise remembrance.
3:59 Truly the parable of Jesus with God
is like the parable of Adam;
He created him from earth dust.
After that he said to him: Be! Then he is!
3:60 The Truth *is* from **your** Lord
so be **you** not the ones who contest.
3:61 Then to whoever argues with **you** about it
after what has drawn near to **you**
of knowledge, say: Approach now!
Let us call to our sons and your sons
and our women and your women
and ourselves and yourselves.
After that we will humbly supplicate
and we lay the curse of God on the ones who lie.
3:62 This *is* truly a narrative of The Truth;
and *there is* no god but God;
and truly God, He *is* The Almighty, The Wise.
3:63 Then truly if they turn away,
then truly God *is* Knowing
of the ones who make corruption.

Sec. 7 *

3:64 Say: O People of the Book!
Approach now
to a word common between us and between you
that we worship none but God,
and that we ascribe not partners with Him,
and that none of us take others to ourselves *as* lords
besides God;
and if they turn away, then say:
Bear witness that we *are* ones who submit.
3:65 O People of the Book! Why argue
with one another about Abraham, while
neither were sent forth the Torah nor the Gospel
until after him;
will you not be reasonable?

Lo and behold! You *are* these who argue with 3:66
one another about what you have some knowledge;
why then argue with one another
about what you have no knowledge?
And God knows and you know not.
Abraham had been neither a Jew nor a Christian, 3:67
but he had been a monotheist—one who submits;
he had not been
of the ones who are polytheists.
Truly those of humanity closest to Abraham 3:68
are those who followed him
and this Prophet and those who have believed;
and God *is* Protector of the ones who believe.
A section of the People of the Book wished 3:69
they would cause you to go astray
and they cause none to go astray
but themselves and they are not aware.
O People of the Book! 3:70
Why be ungrateful for the signs of God
while you bear witness?
O People of the Book! 3:71
Why confuse you The Truth with falsehood
and keep back The Truth while you know?

* Sec. 8

A section of the People of the Book said: 3:72
Believe in what was sent forth
to those who believed
at the beginning of the daytime.
Disbelieve at the last *of the day*
so that perhaps they would return *to disbelief*.
And believe none 3:73
but one who has heeded your way of life.
Say: Truly guidance *is* The Guidance from God
and *believe not* that someone be given the like
of what you were given
so that he may argue with you
before your Lord;
say: Truly the grace *is* in the hand of God.
He gives it to whomever He wills;

And God *is* One Who Embraces, Knowing.
3:74 He singles out for His mercy whom He wills;
and God *is* Possessor of Sublime Grace.
3:75 And among the People of the Book
is one who, if **you** entrust him
with a hundredweight,
He would give it back to **you**;
and among them *is* one who,
if **you** entrust him with a dinar,
he would not give it back to **you**
unless **you** be one who stood persistently over him;
that *is* because they said:
There is no *course of moral duty* for us
as to the unlettered
and they *are* lying against God while they know.
3:76 Yea! Whoever lives up to his compact
and *is* Godfearing
then truly God loves the ones who are Godfearing.
3:77 Truly those who exchange
the compact of God,
and their sworn oaths
for a little price,
those, *there is* no apportionment for them
in the world to come.
And God will neither speak to them,
nor look on them
on the Day of Resurrection
nor will He make them pure
and for them *is* a painful punishment.
3:78 And truly among them *is* a group of people
who distort their tongues with the Book
so that you assume it *is* from the Book,
although *it is* not from the Book.
And they say: It *is* from God,
although *it is* not from God.
And they say a lie against God
while they know.
3:79 It has not been for a mortal
that God should give him the Book

and the critical judgment and the prophethood
and after that he say to humanity:
Be you servants of me instead of God.
Rather *he should say*: Be you masters
because you have been teaching the Book,
and because you have been studying *it*.
Nor would He command you to take to yourselves 3:80
the angels and the Prophets *as* lords;
would He command you to ingratitude
after you *are* ones who submit?

*

Sec. 9

And *mention* when God took a solemn promise 3:81
from the Prophets:
Whatever I gave you of the Book and wisdom,
after that, if a Messenger drew near to you,
with that which establishes *as* true what *is* with you,
you will believe in him and you will help him;
He said: Are you in accord
and will you take on My severe test?
They said: We are in accord;
He said: Then bear witness and I am with you,
of the ones who bear witness.
Then whoever turned away after this, 3:82
then those, they *were* the ones who disobey.
Desire they other than the way of life of God 3:83
while to Him submitted
whatever *is* in the heavens and the earth,
willingly or unwillingly,
and they will be returned to Him?
Say: We have believed in God 3:84
and what was sent forth to us,
and what was sent forth to Abraham
and Ishmael and Isaac and Jacob
and the Tribes
and what was given to Moses and Jesus
and the Prophets from their Lord;
we separate and divide
not between anyone of them
and we *are* ones who submit to Him.

3:85 And whoever be looking for
a way of life other than submission,
it will never be accepted from him;
and he, in the world to come,
will be of the ones who are losers.

3:86 How will God guide a folk
who disbelieve after their belief?
And they bore witness
to The Truth of the Messenger
after the clear portents had drawn near to them;
and God guides not
the unjust folk.

3:87 Those, their recompense
is that the curse of God *is* on them,
and of the angels and of humanity, one and all,

3:88 ones who will dwell in it forever.
Neither will the punishment be lightened
from them nor will they be given respite.

3:89 But those who repented after that
and made things right,
then truly God *is* Forgiving, Compassionate.

3:90 Truly those who disbelieved after their belief,
after that added to their disbelief,
their remorse will never be accepted;
those, they are the ones who have gone astray.

3:91 Truly those who were ungrateful,
and died *as* ones who were ungrateful,
it will not be accepted from anyone of them
the earth, full of gold even if he offered it *as* ransom;
those, for them, *is* a painful punishment
and for them *there is* no one who helps.

Sec. 10 *

3:92 You will never attain virtuous conduct
until you spend of what you love;
and whatever thing you spend,
truly God *is* Knowing of it.

Part 4 *****

3:93 All food had been allowed to the Children of Israel,
but what Israel, *Jacob*, forbade to himself

before the Torah was sent down;
say: Then approach with the Torah
and recount it
if you have been ones who are sincere.
Then whoever devised lies against God 3:94
after that,
then those, they *are* the ones who are unjust.
Say: God *is* Sincere; 3:95
so follow the creed of Abraham
—a monotheist—
and he had not been
among the ones who were polytheists.
Truly the first House to be set in place 3:96
for humanity *is* at Bekka,
that which is blessed,
and a guidance for the worlds.
In it *are* clear portents, signs, 3:97
the Station of Abraham;
and whoever entered it
has been one who is safe;
and to God *is a duty* on humanity
of pilgrimage to the House in Mecca
for whoever *is* able to travel the way to it;
and whoever should be ungrateful,
then truly God *is* Independent of the worlds.
Say: O People of the Book! 3:98
Why be ungrateful for the signs of God
and God *is* Witness over what you do?
Say: O People of the Book! 3:99
Why bar you from the way of God
those who have believed,
desiring crookedness when you *are* witnesses?
And God *is* not One Who is Heedless of what you do.
O those who have believed! 3:100
If you obey a group of people
of those who were given the Book,
they will turn you away after your belief
into ones who are ungrateful.
And how would you be ungrateful 3:101

when the signs of God are recounted to you
and among you *is* His Messenger?
And whoever cleaves firmly to God
is then surely guided to a straight path.

Sec. 11

*

3:102 O those who have believed!
Be Godfearing of God *as it is* His right
that He should be feared,
and die not but
that you *be* ones who submit *to the One God*.

3:103 And cleave firmly to the rope of God altogether,
and *be* not split up;
and remember the divine blessing of God on you
when you had been enemies,
then He brought your hearts together
and you became brothers by His divine blessing.
You had been on the brink of an abyss
of the fire,
and He saved you from it;
thus God makes manifest to you His signs
so that perhaps you would be truly guided.

3:104 And let there be a community from among you
who calls to good
and commands to that which is moral,
and prohibits that which is immoral;
and those, they *are* the ones who prosper.

3:105 And be not like those who split up
and *are* at variance
after the clear portents have drawn near them;
• and those, for them *is* a tremendous punishment

3:106 on a Day *when* faces will brighten,
and faces will become clouded over;
as for those whose faces became clouded over:
Disbelieve you after your belief?
Then experience the punishment
for what you had been ungrateful.

3:107 And *as* for those whose faces brightened,
they *are* in the mercy of God;
they, ones who will dwell in it forever.

These *are* the signs of God. 3:108
We recount them to **you** in Truth;
and God wants not injustice in the worlds.
And to God *belongs* whatever *is* in the heavens 3:109
and whatever *is* in and on the earth.
To God all commands are returned.

*

Sec. 12

You have been the best community 3:110
brought out for humanity;
you command to that which is moral,
and prohibit that which is immoral,
and believe in God;
and had the People of the Book believed,
it would have been better for them;
some of them *are* the ones who believe,
but most of them *are* the ones who disobey.
They never injure you but a little hurt; 3:111
and if they fight you,
they will turn their backs on you;
after that they will not be helped.
Abasement *is* stamped on them 3:112
wherever they are come upon,
but *those* with a link to God
and a link to humanity,
and they drew the burden
of the anger of God,
and wretchedness will be stamped on them;
that *is* because they have been ungrateful
for the signs of God
and kill the Prophets without right;
that *is* because they rebelled,
and had been committing aggression.
They *are* not *all* the same; 3:113
among the People of the Book
is a community of ones who are upstanding;
they recount the signs of God
in the night watch of the night,
and they prostrate.
They believe in God and the Last Day; 3:114

and they command that which is moral,
and prohibit that which is immoral;
and they compete with one another
in good deeds;
those *are* among
the ones in accord with morality.
3:115 And whatever of good they accomplish
will never go unappreciated;
and God *is* Knowing
of the ones who are Godfearing.
3:116 Truly those who are ungrateful,
never will avail them
their wealth nor their children
against God at all;
and those *will be* the Companions of the Fire;
they, they *are* ones who will dwell in it forever.
3:117 The parable of what they spend
in this present life
is like the parable of a freezing wind in it
that lights on the cultivation of the folk
who did wrong themselves
and causes it to perish;
and God did not wrong them,
but they do wrong themselves.
3:118 O those who have believed!
Take not to yourselves *as* close friends
other than yourselves;
they stop at nothing to ruin you;
they wished that misfortune would fall on you.
Surely their hatred showed itself from their mouths;
and what their breasts conceal *is* greater;
surely We have made manifest to you the signs°
if you be reasonable.
3:119 Lo and behold! You are those imbued with love
for them but they love you not
and you have believed in the Book, all of it.
And when they met you
they said: We believe;
but when they go privately alone,

they bite the tips of their fingers at you in rage;
say: Die in your rage!
Truly God *is* Knowing
of what *is* within the breasts.
If benevolence touches you, 3:120
it raises anger in them,
but if an evil deed lights on you,
they are glad about it;
but if you patiently endure
and are Godfearing,
their cunning will not injure you at all.
Truly God *is* One Who Encloses what they do.

*

Sec. 13

And when **you** set forth in the early morning 3:121
from **your** family
to place the ones who believe
at their positions for fighting,
God *is* Hearing, Knowing.
Mention when two sections 3:122
were about to lose heart among you,
although God *had been* their Protector;
and let the ones who believe put their trust in God.
And certainly God helped you at Badr 3:123
while you *were* humiliated in spirit;
so be Godfearing of God
so that perhaps you would give thanks.
Mention when **you** said to the ones who believe: 3:124
Suffices you not
that your Lord will reinforce you with
three thousand angels, ones who are sent forth?
Yea! 3:125
If you patiently endure and are Godfearing
and should they approach you instantly here,
your Lord will reinforce you
with five thousand angels,
ones who are sweeping on.
And God made it but *as* good tidings to you 3:126
so that with it your hearts will be at rest;
and *there is* no help

but from God,
The Almighty, The Wise,
3:127 for He will cut off a selection
of those who were ungrateful
or suppress them so they turn about
as ones who are frustrated.
3:128 *It is* none of **your** affair at all
whether He turns to them in forgiveness
or He punishes them;
then truly they *are* ones who are unjust.
3:129 And to God *belongs* whatever *is* in the heavens
and whatever *is* in and on the earth;
He forgives whom He wills
and punishes whom He wills;
and God *is* Forgiving, Compassionate.

Sec. 14 *

3:130 O those who have believed!
Consume not usury,
that which is doubled *and* redoubled;
and be Godfearing of God
so that perhaps you would prosper.
3:131 And be Godfearing of the fire
that is prepared for the ones who are ungrateful.
3:132 And obey God and the Messenger
so that perhaps you would find mercy.
3:133 And compete with one another for forgiveness
from your Lord and for a Garden whose depth
is as the heavens and the earth,
prepared for the ones who are Godfearing,
3:134 those who spend
in gladness and tribulation,
and who *are* the ones who choke their rage
and the ones who pardon humanity;
and God loves the ones who are doers of good.
3:135 And those who, when they committed
an indecency or did wrong to themselves,
they remembered God, and then
they asked for forgiveness for their impieties.
And Who forgives impieties but God?

and persist not in what *impiety*
they have committed while they know.
Those, their recompense is forgiveness 3:136
from their Lord
and Gardens beneath which rivers run,
ones who will dwell in them forever;
and how bountiful *is* the compensation
for the ones who work!
Customs have passed away before you. 3:137
So journey through the earth
and look on how had been *the* Ultimate End
of the ones who denied.
This *is* a clear explanation for humanity, 3:138
a guidance and an admonishment
for the ones who are Godfearing.
And be not feeble nor feel remorse. 3:139
And you *will be among* the lofty
if you have been ones who believe.
If a wound afflicts you, surely a wound 3:140
has afflicted the folk similar to that.
And these *are* days We rotate among humanity
so that God may know
those who have believed
and take witnesses to Himself from among you;
and God loves not the ones who are unjust;
and so that God may prove 3:141
those who have believed,
and eliminate the ones who are ungrateful.
Or assumed you that you would enter 3:142
the Garden while God has not yet known
those who struggled among you,
and known the ones who remained steadfast?
And certainly you had been coveting death 3:143
before you *were* to meet it;
then surely you have seen and looked on it.

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Sec. 15

And Muhammad is only a Messenger. 3:144
Surely Messengers have passed away before him.
Then if he should die or be slain,

will you turn about on your heels?
And he who turns about on his heels
will not injure God at all;
and God will give recompense
to the ones who are thankful.

3:145 It has not been for any soul to die
but with the permission of God,
prescribed *is* that which is appointed;
and whoever wants a reward for good deeds
in the present,
We will give him that;
and whoever wants a reward for good deeds
in the world to come,
We will give him that;
and We will give recompense
to the ones who are thankful.

3:146 And many a Prophet *has there been*
whom, along with him many thousands have fought,
but none lost confidence
with what lighted on them
in the way of God
nor *were* they weakened
nor *were* they to give in;
and God loves the ones who remain steadfast.

3:147 And their saying has been only that they said:
Our Lord! Forgive us our impieties
and our excessiveness in our affairs
and make our feet firm
and help us against the folk,
the ones who are ungrateful.

3:148 So God gave them a reward for good deeds
in the present
and the fairest reward for good deeds
in the world to come;
And God loves the ones who are doers of good.

Sec. 16 *

3:149 O those who have believed!
If you obey those who are ungrateful,
they will shove you back on your heels,

and you will turn about
as ones who are losers.
Nay! God *is* your Defender; 3:150
and He *is* the Best of the ones who help.
We will cast into *the* hearts 3:151
of those who are ungrateful, alarm,
because they ascribed partners *with God*,
and He has not
sent down for it any authority;
and their place of shelter *is* the fire.
And miserable *is* the place of lodging
of the ones who are unjust.
And certainly God has been sincere to you 3:152
in His promise
when you blasted *the enemy*
with His permission;
until you lost heart,
and you contended with one another
about the command;
and you rebelled
after He had caused you to see
what you longed for *in the spoils of war;*
among you *are* some who want the present,
and among you *are* some who want
the world to come;
after that He turned you away from them
that He may test you;
and certainly He pardoned you;
and God *is* Possessor of Grace
for the ones who believe.
When you mount up, 3:153
not attentive to anyone,
and the Messenger *is* calling to you
from your rear,
then He repays you, lament for lament,
so that you neither feel remorse
for what slipped away from you,
nor for what lighted on you;
and God *is* Aware of what you do.

3:154 After that He sent forth safety for you after lament.
Sleepiness overcame a section of you;
while a section caused themselves grief,
thinking of God without right,
a thought out of the Age of Ignorance;
they say:
Have we any part in the command?
Say: Truly the command *is* entirely from God;
they conceal within themselves
what they show not to **you**;
they say: If there had been for us
any part in the command,
we would not have been killed here;
say: Even if you had been in your houses, those
would have departed—whom it was prescribed
they be slain—for the Final Place of sleeping;
so that God may test what *is* in your breasts
and He may prove
what *is* in your hearts;
and God *is* Knowing of what *is* in the breasts.
3:155 Truly those of you who turned away
• on a day two multitudes met one another,
only Satan caused them to slip back
for some of what they had earned;
but certainly God pardoned them;
truly God *is* Forgiving, Forbearing.

Sec. 17 *

3:156 O those who have believed!
Be not like those who were ungrateful,
and said about their brothers
when they *were* traveling through the earth,
or had been ones who *were* combatants:
If they had been with us
neither would they have died
nor would they have been slain
so that God makes this a cause of regret
in their hearts;
and God gives life and causes to die;
and God *is* Seeing of what you do.

And if you were to be slain 3:157
in the way of God or died,
certainly forgiveness and mercy from God
are better than what they gather *in the present*.
And if you died or were to be slain, 3:158
it is certainly to God you will be assembled.
And *it is* by the mercy of God 3:159
you were gentle to them;
and if **you** had been hard, harsh of heart,
they would have broken away from around **you**;
so pardon them,
and ask for forgiveness for them,
and consult them in the affair;
but when **you** are resolved,
then put **your** trust in God;
truly God loves the ones who trust in Him.
If God helps you, then none *will be* 3:160
one who is a victor over you;
and if He withdraws His help from you,
then who *is there* who helps you after Him?
And in God put their trust
the ones who believe.
It had not been for a Prophet 3:161
that he defraud;
and whoever defrauds,
what he had defrauded will approach him
on the Day of Resurrection;
after that the account will be paid in full
of every soul
for what he has earned,
and they will not be wronged.
So then *is* he who followed 3:162
the contentment of God
like one who draws the burden
of the displeasure of God
and whose place of shelter *is* hell?
And how miserable the Homecoming!
They have degrees with God; 3:163
and God *is* Seeing of what they do.

3:164 Certainly God showed grace
to the ones who believe
when he raised up among them a Messenger
from themselves
who recounts His signs to them
and makes them pure and teaches them the Book
and wisdom and truly before that they had been
certainly clearly wandering astray.
3:165 And why, when an affliction lit on you,
surely you lit twice its like on them,
say: Where *is* this from;
say: It *is* from yourselves;
truly God *is* Powerful over everything.
3:166 And what lit on you on a day
when the two multitudes met one another
was with the permission of God
that He might know the ones who believe and
3:167 that He might know those who were hypocrites.
It was said to them: Approach now!
Fight in the way of God or drive back!
They said: If we know
there would be fighting,
we would certainly have followed you;
they *were* nearer to disbelieve on that day
than to belief;
they say with their mouths
what *is* not in in their hearts;
and God *is* greater in knowledge
of what they keep back.
3:168 Those who said to their brothers
while they sat back:
Had they obeyed us,
they would not have been slain;
say: Then drive off death from yourselves,
if you have been ones who are sincere.
3:169 And assume not those who were slain
in the way of God to be lifeless;
nay! They are living with their Lord.
They are provided for

glad for what God has given to them 3:170
of His grace,
and rejoicing at the good tidings;
for those who have not yet joined them
from behind them.
There will be neither fear in them
nor *will* they feel remorse.
They rejoice at the good tidings 3:171
of the divine blessing from God
and His grace
and that God will not
waste the compensation
of the ones who believe.
*
Sec. 18
Those who responded to God 3:172
and the Messenger
after wounds had lighted on them,
for those of them who did good among them
and were Godfearing,
there is a sublime compensation.
Those to whom humanity said: 3:173
Truly humanity has gathered against you
so dread them;
but it increased them in belief
and they said: God *is* enough for us
and how excellent *is He*, The Trustee.
So they turned about 3:174
with divine blessing from God and grace;
and evil afflicts them not,
and they followed the contentment of God
and God *is* Possessor of Sublime Grace.
It is only Satan who frightens you 3:175
with his protectors;
so fear them not, but fear Me
if you have been the ones who believe.
And let those not dishearten **you** who compete 3:176
with one another in ingratitude.
Truly they will never injure God at all;
God wants to assign no allotment for them

in the world to come;
and for them *is* a tremendous punishment.
3:177 Truly those who have bought ingratitude
at *the price* of belief
will never injure God at all;
and for them *will be* a painful punishment.
3:178 And those who are ungrateful should not assume
We only grant indulgence to them
that is better for themselves.
We only grant indulgence to them
so that they may add sin;
and for them *is* a despised punishment.
3:179 God has not been forsaking
the ones who believe in what you *are* in
until He differentiates
the bad from what is good; and God
has not been informing about the unseen,
but God elects from His Messengers
whom He wills;
so believe in God and His Messengers;
and if you believe and are Godfearing,
then for you *there is* a sublime compensation.
3:180 And assume not those who are misers
that what God has given them of His grace
is better for them;
nay! *It is* worse for them;
to be hung around their necks
will be what they were misers with
on the Day of Resurrection,
and to God *is* the heritage
of the heavens and the earth;
and God *is* Aware of what you do.

Sec. 19 *

3:181 Certainly God has heard the saying
of those who said:
Truly God *is* poor and we are rich.•
We will write down what they said,
and their killing of the Prophets without right;
and We will say:

Experience the burning punishment!
That *is* for what your hands have put forward, 3:182
and that God *is* not *ever* unjust to His servants.
Then those, they who said: 3:183
Truly God has made a compact with us
that we believe not in a Messenger
until He approaches with a sacrifice
to be consumed by the fire;
say: Surely Messengers brought about to you
before me the clear portents,
and even of what you speak.
Then why have you killed them
if you have been ones who are sincere?
Then if they denied **you**, 3:184
surely Messengers before **you** were denied
who drew near with the clear portents
and the Psalms and the illuminating Book.
Every soul *is* one that experiences death; 3:185
and your compensation will be paid in full
on the Day of Resurrection;
then whoever *is* to be drawn away from the fire,
and is caused to enter the Garden,
has surely won a triumph;
and what *is* this present life,
but the delusion of enjoyment?
You will certainly be tried 3:186
with your wealth and yourselves
and you will certainly hear
from those who were given the Book before you
and those
who have ascribed partners *with God,*
much *that is* hurtful,
and if you patiently endure,
and are Godfearing,
then truly that is of the commands to constancy.
And when God took a solemn promise 3:187
from those who were given the Book:
You will make it manifest to humanity
and keep it not back.

Yet they repudiated it behind their backs,
and exchanged it for a little price;
and how miserable *is* what they buy!
3:188 Assume not those
who *are* glad for what they have brought,
and *who* love to be praised
for what they have not accomplished—
then assume not that they will be kept safe
from the punishment;
and for them, a painful punishment.
3:189 To God *belongs* the dominion
of the heavens and of the earth;
and God *is* Powerful over everything.

Sec. 20

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3:190 Truly in the creation
of the heavens and of the earth,
and the alteration of nighttime and daytime,
there are signs
for those imbued with intuition,
3:191 those who remember God
while upright and sitting and on their sides
and they reflect on the creation
of the heavens and the earth.
Our Lord!
You have not created this in vain.
Glory be to **You**!
Then protect us
from the punishment of the fire.
3:192 Our Lord!
Whomever **You** cause to enter the fire,
surely **You** have covered him with shame;
and *there will* not *be* for the ones who are unjust,
any helpers.
3:193 Our Lord!
Truly we have heard
one who calls out, crying out for belief:
Believe in your Lord!
So we have believed.
Our Lord!

So forgive us our impieties
and absolve us of our evil deeds
and gather us with the pious.
Our Lord! 3:194
Give us what **You** have promised us
through *the tongues of* **Your** Messengers,
and cover us not with shame
on the Day of Resurrection;
truly **You** *will* not
break **Your** solemn declaration.
And their Lord responded to them: 3:195
I waste not the actions of ones who work
among you, from male or female;
each one of you *is* from the other;
so those who emigrated
and were driven out from their abodes
and were afflicted with torment on My way
and who fought and were slain,
I will certainly absolve them of their evil deeds
and I will certainly cause them to enter
into Gardens beneath which rivers run;
a reward for good deeds from God;
and God, with Him
is the goodness of rewards for good deeds.
Let not the going to and fro delude **you** 3:196
of those who were ungrateful in the land.
A little enjoyment; 3:197
after that their place of shelter *is* hell;
and *it is* a miserable Final Place.
But those who are Godfearing of their Lord, 3:198
for them *will be* Gardens
beneath which rivers run,
ones who will dwell in them forever,
a welcome from God;
and what *is* with God
is best for the pious.
And truly among the People of the Book 3:199
are those who believe in God
and what was sent forth to you

and what was sent forth to them
ones who are humble towards God.
They exchange not the signs of God
for a little price;
those, for them their compensation
is with their Lord;
and truly God *is* Swift in reckoning.
3:200 O those who have believed!
Have patience and excel in patience,
and be steadfast,
and be Godfearing of God
so that perhaps you would prosper.

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Chapter 4
Women (*al-Nisāʾ*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
4:1 O humanity!
Be Godfearing of your Lord
Who created you from a single soul
and from it created its spouse,
and from them both disseminated
many men and women.
And be Godfearing of God;
through Whom you demand *equal rights* of one
another and the wombs, *the rights of* blood relations.
Truly God has been watching over you.
4:2 And give the orphans their property;
and take not in exchange
the bad of yours for what is good *of theirs*;
and consume not their property
with your own property.
Truly this has been criminal, a hateful sin.
4:3 And if you fear you will not be equitable
with the orphans,
then marry who seems good to you of the
women, two, three by three or four;
but if you fear you will not be just,

then one or what your right hands possess;
that *is* likelier
that you not commit injustice.
And give wives their marriage portion 4:4
as a spontaneous gift,
then if truly they (f) are pleased to offer to you
anything of it on their own,
consume it wholesomely *with respose*.
And give not the mentally deficient your wealth 4:5
that God has assigned to you for them,
but provide for them from it and clothe them
and speak to them honorable sayings.
And test the orphans 4:6
until when they reach the *age of* marriage.
Then if you observe them
to be of right judgment,
then release their property to them;
and consume it not excessively and hastily,
for they will develop;
and whoever has been rich, let him have restraint;
and whoever has been poor,
then let him consume *as* one who is honorable.
And when you have released their property to them,
call witnesses over them;
and God has sufficed *as* a Reckoner.
For men *is* a share of what *is* left by 4:7
the ones who are *his* parents and nearest kin.
And for women *is* a share of what *is* left by
the ones who are *her* parents and nearest kin,
whether it be little or it be much;
a share, that which is apportioned.
And when the division 4:8
is imbued by kinship
and the orphans and the needy,
then provide for them out of it
and say honorable sayings to them.
And let those *executors* dread like 4:9
those who left behind weak offspring
would fear for them.

Then let them be Godfearing of God,
and let them say appropriate sayings.
4:10 Truly those who consume
the wealth of orphans with injustice,
consume only fire into their bellies;
and they will roast in a blaze.

Sec. 2 *

4:11 God enjoins you concerning your children;
for the male, the like allotment of two females;
and if there had been women, more than two,
then for them two-thirds of what he left,
but if there has been one, then for her *is* half;
and for one's parents, for each of them
a sixth of what he left if he would have a child;
then if he would have no children,
and his parents inherited,
then a third to his mother;
then if he had brothers,
then a sixth for his mother.
This is after any bequest
he has enjoined or any debt;
your parents or your children,
you are not informed which of them
is nearer to you in profit;
this is a duty to God;
truly God has been Knowing, Wise.
4:12 And for you *is* a half of what your spouses left
if they (f) would *have* no child;
then if they (f) would *have* a child,
then for you *is* a fourth of what they (f) left.
This is after any bequest which
they bequeath or any debt;
and for them (f) a fourth of what you left
if you would *have* no child;
and if you would *have* a child,
then for them (f) *is* an eighth of what you left.
This is after any bequest
which you bequeath or any debt;
and if a man had no direct heirs or a woman

but indirect heirs,
and has a brother or sister,
then for each one of them (f) a sixth;
then if there would be more than that,
then they associate in a third.
This is after any bequest which one has bequeathed
or any debt without being one who presses *the heirs;*
this is the enjoinment from God;
and God *is* Knowing, Forbearing.
These *are* the ordinances of God; 4:13
and whoever obeys God and His Messenger,
he will be caused to enter Gardens
beneath which rivers run,
ones who will dwell in them forever;
and that *is* the winning the sublime triumph.
And whoever rebels *against* God 4:14
and His Messenger and violates His ordinances,
He will cause him to enter fire,
one who will dwell in it forever
and he *will have* a despised punishment.

* Sec. 3

And those who approach indecency 4:15
among your wives, then call to bear witness
against them (f); four among you.
Then if they bore witness *to the affair,*
hold them (f) back in their houses
until death gathers them (f) to itself,
or God makes a way for them (f).
And those two who among you approach that, 4:16
then penalize them both;
then if they repented and made things right,
then leave them alone;
truly God has been Accepter of Repentance,
Compassionate.
Truly the turning of God in forgiveness 4:17
is for those who do evil in ignorance,
and shortly after that they show remorse;
then those *are* whom God turns to in forgiveness;
and God has been Knowing, Wise.

4:18 And remorse *is* not for those who
continue to do evil deeds,
until one of them is attended by death,
he would say: I have truly repented now;
nor for those who die
while they *are* ones who are ungrateful;
those,
We have made ready for them
a painful punishment.

4:19 O those who have believed!
It is not lawful for you
that you inherit women unwillingly;
and place not difficulties for them (f)
so that you go off with
some of what you have given them (f),
unless they approach a glaring indecency;
and live *as* one who is honorable with them (f);
then if you dislike them (f)
perhaps you dislike something
in which God has made much good.

4:20 And if you want
to exchange your spouse
in place of *another* spouse
and you have given one of them (f)
a hundredweight, so take not anything from it;
would you take it
by false charges to harm her reputation
and in clear sin?

4:21 And how would you take it
when one of you have had sexual intercourse
with the other
and they have taken from you
an earnest solemn promise?

4:22 And marry not
women whom your fathers married,
unless it *was* in the past;
truly it has been an indecency and repugnant
and how evil a way!

Sec. 4 *

To be forbidden to you *are* your mothers, 4:23
and daughters and your sisters,
and your paternal and maternal aunts,
and daughters of your brothers,
and daughters of your sisters,
and your foster mothers, those who breast fed you,
and your sisters through fosterage,
and mothers of your wives,
and your stepdaughters, those who *are* in your care
from wives, those with whom you have lain—
but if you have not yet lain with them,
then *there is* no blame on you—
and wives of your sons
who *are* of your loins;
and that you should not have two sisters together
unless it *be* from the past;
truly God has been Forgiving, Compassionate;

***

Part 5

foridden to you are the ones who are married women, 4:24
but those whom your right hands possess;
this is prescribed by God for you;
and to be permitted to you
are those who *are* beyond these
so that with your wealth you be looking for
as ones who seek wedlock,
not *as* ones who are licentious;
for what you enjoy of it from them (f),
give them (f) their bridal due
as their dowry portion;
and *there is* no blame on you
for what you agree on among yourselves
after the duty;
truly God has been Knowing, Wise.
And whoever of you is not affluent 4:25
that he marries
the ones who are free, chaste female believers,
then from those whom your right hands possess
of moral female believers;
and God *is* greater in knowledge

about your belief;
you *are* of one another,
so marry them (f) with the permission of their people,
and give them (f) their bridal due
as one who is honorable,
they being ones who are free, chaste females,
without *being* ones who are licentious
nor ones who takes lovers to themselves;
and when they are in wedlock,
if they (f) *are*
ones who approach indecencies,
then on them *is* half of the ones who are
free, chaste females *of the punishment.*
That *is* for those who dreaded
fornication among you;
and that you patiently endure *is* better for you;
God *is* Forgiving, Compassionate.

Sec. 5

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4:26 God wants to make manifest to you
and to guide you
to customs of those who *were* before you
and to turn to you in forgiveness.
And God *is* Knowing, Wise.

4:27 And God wants that He turn to you in forgiveness
while those who follow their lusts want that you
turn against *God* in a serious deviation.

4:28 God wants to lighten the burden on you.
And the human being was created weak.

4:29 O those who have believed!
Consume not your wealth
between you with falsehood
but that it be a transaction
of agreeing together among you.
And kill not yourselves.
Truly God has been Compassionate to you.

4:30 But whoever accomplishes that through deep
seated dislike and injustice,
We will scorch him in a fire.
And that would be easy for God.

If you avoid major sins 4:31
that you are prohibited,
We will absolve you of your minor sins
and cause you to enter a generous gate.
And covet not what God has given *as* advantage of 4:32
it to some of you over others.
For men *is* a share of what they deserve
and for women *is* a share of what they deserve.
And ask God for His grace.
Truly God has been Knowing of everything.
And to everyone We assigned 4:33
an inheritor to what
the ones who are one's parents and nearest kin left.
And those *with whom*
you have made an agreement with your sworn oaths,
then give them their share.
Truly God has been Witness over everything.

* Sec. 6

Men *are* supporters of wives 4:34
because God has given some of them
an advantage over others and because they spent
of their wealth.
So the ones in accord with morality
are the ones who are morally obligated
and the ones who guard the unseen
of what God has kept safe.
And those whose resistance you fear,
then admonish them and abandon them in their
sleeping places
and go away *from* them.
Then if they obey you,
then look not for any way against them.
Truly God has been Lofty, Great.
And if you fear a breach between the two, 4:35
then raise up an arbiter from his people
and an arbiter from her people.
If they both want to make things right,
God will reconcile it between the two.
Truly God has been Knowing, Aware.

4:36 And worship God
and ascribe no partners with Him.
And be kind to the ones who are *your* parents and
to possessors of kinship and the orphans and the
needy and to the neighbor who *is* a possessor of
strangeness and the neighbor who *is* kin
and to the companion by your side
and the traveler of the way
and whom your right hands possess.
Truly God loves not
ones who have been proud, boastful,
4:37 those who are misers
and command humanity to miserliness
and keep back what God has given them
of His grace.
And We have made ready
for the ones who are ungrateful
a despised punishment
4:38 and for those who spend their wealth
to show off to humanity
and believe
neither in God nor in the Last Day
and to whomever Satan would be a comrade,
then how evil a comrade!
4:39 And what would be for them
had they believed in God and the Last Day
and spent out of what God has provided them?
God has been Knowing of them.
4:40 Truly God does not wrong
even the weight of an atom.
And if *there is* benevolence,
He multiplies it
and gives that which proceeds from His Presence
a sublime compensation.
4:41 Then how *will it be*
when We have brought about from each community
a witness
and We have brought **you** about
as witness against these?

On a Day those who are ungrateful 4:42
and rebelled against the Messenger
will wish the earth would be shaped over them
but they will not keep back
discourse from God.

*

Sec. 7

O those who have believed! 4:43
Come not near the formal prayer
while you *are* intoxicated
until you know what you are saying
nor defiled but *as* one who passes through a way
until you have washed yourselves.
And if you have been sick or on a journey
or one of you drew near from the privy
or you have come into sexual contact
with your wives
and you find no water,
then aim at getting wholesome, dry earth.
Then wipe your faces and your hands,
truly God has been Pardoning, Forgiving.
Have **you** not considered 4:44
those who were given a share of the Book?
They exchange fallacy
and they want you
to go astray from the way.
And God *is* greater in knowledge 4:45
of your enemies.
And God has sufficed *as* a protector.
And God has sufficed *as* a helper.
Among those who have become Jews 4:46
are those who tamper with words out of context.
They say: We heard and we rebelled
and: Hear—
without being caused to be heard;
and: Look at us—
distorting their tongues
and discrediting the way of life.
And if they had said: We heard and we obeyed
and: Hear *us* and: Wait for us,

it would have been better for them
and more upright.
However God cursed them for their ingratitude.
So they believe not but a few.
4:47 O those who were given the Book!
Believe in what We have sent down,
that which establishes *as* true what *was* with you,
before We obliterate faces
and turn them away, backwards
or curse them
as We cursed the Companions of the Sabbath.
And the command of God
has been that which is accomplished.
4:48 Truly God forgives not
any partner be ascribed with Him
and He forgives other than that
whomever He wills.
And whoever ascribes partners with God, then
surely he has devised a serious sin.
4:49 See **you** not
those who make themselves seem pure?
Nay! God makes pure whom He wills.
Wrong will not be done to them
not even a speck.
4:50 Look on how they devise a lie against God
and it has sufficed *as* clear sin.
Sec. 8 *
4:51 Have **you** not considered
those who were given a share of the Book?
They believe in false gods and false deities
and they say to those who are ungrateful:
These are better guided
than those who have believed in the way!
4:52 Those *are* they whom God cursed
and for whomever God curses,
then **you** will not find a helper for him.
4:53 Or *have* they a share in the dominion?
Then they would not give humanity
even a speck.

Are they jealous of humanity 4:54
for what God gave them of His grace?
Then surely We gave the people of Abraham
the Book and wisdom
and We gave them a sublime dominion.
Then among them *are* those who have believed in him 4:55
and among them *are* those who barred him.
And hell has sufficed for a blaze.
Truly those who are ungrateful for Our signs, 4:56
We will scorch them in a fire.
As often *as* their skins are wholly burned,
We will substitute with other skins
so that they will experience the punishment.
Truly God has been Almighty, Wise.
And those who have believed and 4:57
the ones who have acted in accord with morality,
We will cause them to enter into Gardens
beneath which rivers run,
ones who will dwell in them forever, eternally.
For them in it will be purified spouses
and We will cause them to enter
into plenteous shady shadow.
Truly God commands you 4:58
to give back trusts to the people.
And when you give judgment
between humanity, give judgment justly.
Truly how excellent God admonishes you of it.
Truly God has been Hearing, Seeing.
O those who have believed! 4:59
Obey God and obey the Messenger
and those imbued with authority among you.
Then if you contend with one another
in anything,
refer it to God and the Messenger
if you have been believing in God and the Last Day.
That *is* better and a fairer interpretation.

* Sec. 9

Have **you** not considered 4:60
those who claim that they have believed

in what was sent forth to **you**
and what was sent forth before **you**?
They want to take
their disputes to another for judgment
—to false deities—
while they are commanded
to disbelieve in them,
but Satan wants to cause them to go astray
—a far wandering astray.

4:61 And when it was said to them:
Approach now to what God sent forth
and *approach now* to the Messenger,
you have seen the ones who are hypocrites
barring **you** with hindrances.

4:62 How then *will it be* when they are lighted on
by an affliction
for what their hands have put forward?
After that they draw near to you swearing by God:
Truly we wanted
but kindness and conciliation!

4:63 They *are* those whom God knows
what *is* in their hearts.
So turn aside from them
and admonish them
and say to them concerning themselves
penetrating sayings.

4:64 And never have We sent a Messenger,
but he *is* obeyed with the permission of God.
And if, when they did wrong themselves,
they drew near to **you**
and asked for the forgiveness of God and
the Messenger asked for forgiveness for them,
they found God
Accepter of Repentance,
Compassionate.

4:65 But no! By **your** Lord!
They will not believe
until they make you a judge
in what they have disagreed about.

After that they find within themselves
no impediment to what **you** have decided and
resign themselves to submission, full submission.
And if We had prescribed for them 4:66
that you kill your souls
or: Go forth from your abodes,
they would not have accomplished it,
but a few of them.
And had they accomplished
what they are admonished by it,
it would have been better for them
and a stauncher confirmation.
And then We would have given them 4:67
from that which proceeds from Our Presence,
a sublime compensation.
And We would have guided them 4:68
on a straight path.
And whoever obeys God and the Messenger, 4:69
those *are* to whom
God has been gracious
among the Prophets and just persons
and the witnesses
and the ones who are in accord with morality.
And excellent *are* those *as* allies!
That *is* the grace from God. 4:70
And God has sufficed *as* Knowing.
* Sec. 10
O those who have believed! 4:71
Take your precautions
and move forward in companies of men
or move forward altogether.
And truly among you 4:72
is he who lingers behind.
Then if affliction lighted on you, he would say:
Surely God has been gracious to me
that I am not a witness to them.
And if the grace of God lighted on you, 4:73
certainly he would say,
as if there had not been any affection

between you and between him:
Would that I had been with them
so that I would have won a triumph,
winning a sublime triumph!
4:74 Then let fight in the way of God those who
sell this present life for the world to come.
And whoever fights in the way of God,
then is slain or vanquished,
We will give him a sublime compensation.
4:75 And why should you not fight
in the way of God and for
the ones taken advantage of due to their weakness
among the men and the women
and the children, those who say:
Our Lord! Bring us out from this town
whose people *are* the ones who are unjust
and assign for us a protector
from **Your** Presence
and assign for us a helper
from **Your** Presence.
4:76 Those who have believed fight in the way of God.
And those who were ungrateful
fight in the way of the false deity.
So fight the protectors of Satan.
Truly the cunning of Satan has been weak.

Sec. 11 *

4:77 Have **you** not considered
those who *when* it was said to them:
Limit your hands *from warfare*
and perform the formal prayer
and give the purifying alms?
Then when fighting was prescribed for them,
there was a group of people among them
dreading humanity,
even *as* they would dread God
or with a more severe dread.
And they said:
Our Lord!
Why have **You** prescribed fighting for us?

Why have **You** not postponed it
for another near term for us?
Say: The enjoyment of the present *is* little
and the world to come *is* better
for whomever was Godfearing
and wrong will not be done to you
in the least.
Wherever you be, 4:78
death will overtake you,
even if you have been in imposing towers.
And if benevolence lights on them,
they say: This *is* from God.
And if an evil deed lights on them,
they say: This *is* from **you**.
Say: All *is* from God;
so what *is* with these folk
that they understand almost no discourse?
Whatever of benevolence lit on **you** 4:79
is from God
and whatever evil deeds lit on **you**
then *is* from **yourself**.
And We have sent **you**
to humanity *as* a Messenger.
And God has sufficed *as* Witness.
Whoever obeys the Messenger 4:80
has surely obeyed God.
And whoever turned away,
then We have not sent **you**
as a guardian over them.
And they say: Obedience! 4:81
Then when they departed from **you**,
a section of them spend the night planning
on other than what **you** say.
And God records
what they spend the night planning.
So turn aside from them,
and put **your** trust in God.
And God has sufficed *as* Trustee.
But no! They meditate not on the Recitation. 4:82

And had it been from other than God,
certainly they would have found in it
many contradictions.
4:83 Whenever draws near them
a command of public safety or fear,
they broadcast it.
But had they referred it to the Messenger
and to those imbued with authority among them,
they would have known it—
those who investigate from among them.
And had it not been for the grace of God on you
and His mercy,
certainly you would have followed Satan,
but a few.
4:84 So fight in the way of God.
You are not placed
with a burden but for **yourself**.
And encourage the ones who believe.
Perhaps God will limit the might
of those who are ungrateful.
And God *is* Stauncher in might
and Stauncher in punishing.
4:85 Whoever intercedes with a benevolent intercession,
he *will have* for himself a share of it.
And whoever intercedes
with an intercession for bad deeds,
he would *have* for himself a like part of it.
And God has been over everything
One Who Oversees.
4:86 And when you were given greetings
with greetings, then give greetings fairer than that
or return *the same* to them.
Truly God has been over everything a Reckoner.
4:87 God, *there is* no god but He.
He will certainly gather you
on the Day of Resurrection.
There is no doubt about it.
And who *is* one who is *more* sincere
in discourse than God?

*

Sec. 12

Then what *is it* with you *that you be* two factions 4:88
concerning the ones who are hypocrites?
And God overthrew them
for what they had earned?
Are you wanting to guide
whom God has caused to go astray?
And whomever God causes to go astray,
you will never find for him a way.
They wished for you to become ungrateful 4:89
as they were ungrateful so you become equals.
So take not to yourselves protectors from them
until they emigrate
in the way of God.
Then if they turn away,
then take them and kill them
wherever you find them.
And take not to yourselves from them
either a protector or a helper
except those who reach out to a folk 4:90
who between you and between them
is a solemn promise
or they drew near to you
with their breasts reluctant
that they fight you or they fight their folk?
And had God willed,
He would have given them authority over you
and they would have fought you.
So if they withdraw from you
and fight not against you
and give a proposal of surrender to you,
then God has not assigned
any way for you against them.
You will find others 4:91
who want that they be safe from you
and that they be safe from their folk.
Whenever they are returned
to temptation,
they relapsed into it.

So if they withdraw not from you
nor give a proposal of surrender to you
and limit not their hands,
then take them and kill them
wherever you come upon them.
And those, We have made for you
a clear authority against them.

Sec. 13

*

4:92 And it has not been for one who believes
to kill one who believes unless by error.
And whoever kills one who believes by error,
the letting go of a believing bondsperson
and blood-money should be handed
over to his family
unless *that family* be charitable.
And if he has been from the enemy folk of yours
and he be one who believes, then the letting go
of a believing bondsperson.
And if he had been of a folk
who between you and between them
is a solemn promise,
then blood-money *should be* handed over
to the family
and the letting go of a believing bondsperson.
Then whoever finds not *the means*,
then formally fast for two successive months
as a penance from God.
And God has been Knowing, Wise.

4:93 And whoever kills one who believes
as one who is willful,
then his recompense *is* hell,
one who will dwell in it forever.
And God was angry with him
and cursed him
and He prepared for him
a tremendous punishment.

4:94 O those who have believed!
When you travel in the way of God,
then become clear

and say not to whomever
gives you a proposal of peace:
You *are* not one who believes,
looking for advantage in this present life.
With God *is* much gain.
Thus you had been before like this.
Then God showed grace to you so become clear.
Truly God has been Aware of what you do.
Not on the same level *are* the ones who sit at home 4:95
among the ones who believe
—other than those imbued with disability—
and the ones who struggle in the way of God
with their wealth and their lives.
God has given advantage to the ones who struggle
with their wealth and their lives
by a degree over the ones who sit at home.
And to each God has promised fairness.
And God has given advantage
to the ones who struggle
over the ones who sit at home
with a sublime compensation,
degrees from Him and forgiveness and mercy. 4:96
And God has been Forgiving, Compassionate.

* Sec. 14

Truly those whom the angels gather to themselves 4:97
—ones who are unjust to themselves—
they will say: In what condition had you been?
They will say: We had been
taken advantage of because of our weakness
on the earth.
They will say:
Is the earth of God not wide enough
to emigrate in it?
Then for those, their place of shelter *will be* hell.
And how evil a Homecoming!
But 4:98
ones taken advantage of because of the weakness
of the men and the women and the children
who are neither capable of accessing some means

nor are they truly guided to the way,
4:99 then those, perhaps God will pardon them.
And God has been Pardoning, Forgiving.
4:100 And whoever emigrates in the way of God
will find in and on the earth
many places of refuge and plenty.
And whoever goes forth from his house
as one who emigrates for God
and His Messenger
and after that death overtakes him,
then surely his compensation will fall on God.
And God has been Forgiving, Compassionate.

Sec. 15

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4:101 And when you travel on the earth,
there is no blame on you
if you shorten the formal prayer
if you feared persecution
from those who are ungrateful;
truly the ones who are ungrateful
are a clear enemy to you.
4:102 When **you** *are* among them,
performing the formal prayer with them,
let a section of them stand up with **you**,
and take their weapons;
and when they have prostrated,
then let them *move* behind you,
and let another section approach
who has not yet formally prayed;
let them formally pray with **you**
and let them take their precaution
and their weapons;
those who were ungrateful
wished for you to be heedless of your weapons,
and your sustenance;
then they would turn against you a single turning;
and *there is* no blame on you
if you have been made uneasy because of rain
or you had been sick
that you lay down your weapons;

and take precaution for yourselves! Truly
God has prepared for the ones who are ungrateful
a despised punishment.
Then when you have satisfied the formal prayer, 4:103
then remember God
when upright and sitting and on your sides;
and then when you are secure,
perform the formal prayer;
truly the formal prayer has been, for the ones who
believe, a timed prescription.
And be not feeble in looking for the folk; 4:104
if you be suffering,
they are suffering *as* you are suffering;
yet you hope from God
what they hope not for;
and God has been Knowing, Wise.
*
Sec. 16
Truly We have sent forth to **you** the Book 4:105
with The Truth
so that **you** will give judgment
among humanity
by what God has caused **you** to see.
And be **you** not an adversary
for ones who are traitors.
And ask God for forgiveness. 4:106
Truly God has been Forgiving, Compassionate.
And dispute not 4:107
for those who are dishonest to themselves.
Truly God loves not
anyone who has been a sinful betrayer.
They may conceal themselves from humanity, 4:108
but they conceal themselves not from God
as He *is* with them when they spend the night
with sayings with which He *is* not well-pleased.
And God has been One Who Encloses what they do.
Lo and behold! You *are* these 4:109
who disputed for them in this present life.
Then who will dispute with God for them
on the Day of Resurrection

or who *will be* a trustee over them?
4:110 And whoever does evil
or does wrong to himself
and after that asks for forgiveness from God
will truly find God Forgiving, Compassionate.
4:111 And whoever earns a sin,
truly he earns it only against himself.
And God has been Knowing, Wise.
4:112 And whoever earns a transgression or a sin
and after that accuses an innocent one
has surely laid a burden on himself
of false charges that harm another's reputation
and a clear sin.
Sec.17 *
4:113 And *were* it not for the grace of God on **you**
and His mercy,
a section of them
was about to do something
that would cause **you** to go astray.
And they caused none to go astray
but themselves.
And they injured **you** not at all.
And God has sent forth
the Book to **you** and wisdom
and has taught **you** what **you** have not known.
The grace of God has been sublime upon **you**.
4:114 No good *is there*
in most of their conspiring secretly
but *for* him who commands charity
or one who is honorable
or makes things right between humanity.
And whoever accomplishes that
—looking for the goodwill of God—
then We will give him a sublime compensation.
4:115 And whoever makes a breach
with the Messenger
after the guidance has become clear to him
and follows a way other than that
of the ones who believe,

We will turn him away from
what he has turned to
and We will scorch him in hell.
How evil a Homecoming!

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Sec. 18

Truly God forgives not 4:116
that any partners be ascribed with Him.
And He forgives other than that
whomever He wills.
And whoever ascribes partners with God,
then surely goes astray, a wandering far astray.
They call to other than Him, 4:117
none but female gods
and they call to but the rebellious Satan.
God cursed him. 4:118
And *Satan* said:
Truly I will take to myself of **Your** servants
a share of that which is apportioned
and I will cause them to go astray. 4:119
And I will fill them with false desires.
And I will command them.
Then they will slit the ears of the flocks.
And I will command them.
Then they will alter the creation of God.
And whoever takes Satan to himself
for a protector other than God,
then surely he has lost a clear loss.
Satan promises them 4:120
and fills them with false desires
and Satan promises them nothing but delusion.
Those, their place of shelter *will be* hell 4:121
and they will find no way to escape from it.
But those who have believed and 4:122
the ones who have acted in accord with morality,
We will cause them to enter Gardens
beneath which rivers run,
ones who will dwell in them forever, eternally.
The promise of God *is* true.
And who *is* One More Sincere

in speech than God?
4:123 *Paradise will be* neither after your fantasies
nor the fantasies of the People of the Book.
Whoever does evil
will be given recompense for it
and he will not find for himself
other than God
either a protector or a helper.
4:124 And whoever *be* among
the ones who act in accord with morality
—whether male or female—
and *is* one who believes,
then those will enter the Garden
and wrong will not be done to them,
not even a speck.
4:125 And who *is* fairer in the way of life
than he who has submitted his face to God.
And he *is* one who is a doer of good
and who followed the creed of Abraham,
a monotheist.
And God took Abraham to Himself *as* a friend.
4:126 And to God *is* whatever *is* in the heavens
and whatever *is* in and on the earth.
And God has been One Who Encloses everything.

Sec. 19 *
4:127 And they ask **you** for advice about women.
Say: God pronounces to you about them
and what *is*
recounted to you in the Book
about female orphans to whom you give not
what was prescribed for them
and you prefer
that you marry them and about the
ones taken advantage of due to their weakness
among children
and that you stand up for orphans with equity.
And whatever you accomplish of good,
then truly God has been Knowing of it.
4:128 And if a wife feared from her husband

resistance or turning aside,
no blame on either of them
that they make things right between the two,
that there be reconciliation.
And reconciliation *is* better.
And persons are prone to stinginess.
And if you do good and are Godfearing,
then truly God has been Aware of what you do.
You will never be able to be just between wives, 4:129
even if you are eager so incline not
with total inclination *away from her*,
forsaking her *as* if she be one who is in suspense.
And if you make things right
and are Godfearing,
then truly God has been Forgiving, Compassionate.
And if the two split up, 4:130
God will enrich each of them from all His plenty.
And God has been One Who Embraces, Wise.
And to God *is* whatever *is* in the heavens 4:131
and whatever *is* in and on the earth
and certainly We have charged
those who were given the Book before you
and to you that you be Godfearing of God.
And if you are ungrateful,
then truly to God *belongs* whatever
is in the heavens
and whatever *is* in and on the earth.
And God has been Sufficient, Worthy of Praise.
And to God *belongs* whatever *is* in the heavens 4:132
and whatever *is* in and on the earth.
And God has sufficed *as* a Trustee.
If He wills, He will cause you to be put away 4:133
—O humanity—
and arrive with others.
And over that God has been Powerful.
Whoever has been wanting a reward for good deeds 4:134
in the present,
then with God *is* The Reward
for good deeds in the present

and in the world to come.
And God has been Hearing, Seeing.

Sec. 20 *

4:135 O those who have believed!
Be one who is staunch in equity
as witnesses for God
even against yourselves
or ones who are *your* parents or nearest of kin.
Whether you would be rich or poor,
then God *is* Closer to both *than you are*
so follow not your desires
that you become unbalanced.
And if you distort or turn aside,
then truly God has been Aware of what you do.

4:136 O those who have believed!
Believe in God and His Messenger
and the Book which He has sent down
to His Messenger
and the Book which He has sent forth before.
And whoever is ungrateful to God and His angels
and His Books and His Messengers
and the Last Day
has then surely gone astray,
a wandering far astray.

4:137 Truly those who have believed
and after that disbelieve *and* after that believe
and then disbelieve
and after that add to disbelief,
neither would God be forgiving of them
nor guide them to a way.

4:138 Give good tidings to the ones who are hypocrites
• that truly for them *is* a painful punishment,

4:139 those who take to themselves
the ones who are ungrateful *as* their protectors
instead of the ones who believe!
Are they looking for great glory with them?
Truly then all great glory *belongs* to God alone.

4:140 And surely He has sent down to you
in the Book

that when you heard
the signs of God being unappreciated
and being ridiculed and sit not with them
until they discuss in conversation
about other than that.
Or else you *will be* like them.
Truly God *is* One Who Will Gather
the ones who are hypocrites
and the ones who are ungrateful altogether in hell.
Those who lie in wait for you, 4:141
if there has been a victory from God for you,
they would say: Were we not with you?
And if the ones who are ungrateful have a share,
they would say: Have we not gained mastery
over you and secured you
from the ones who believe?
And God will give judgment among you
on the Day of Resurrection.
God will never assign the ones who are ungrateful
any way over the ones who believe.

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Sec. 21

Truly the ones who are hypocrites 4:142
seek to deceive God.
It is He, He *is* The One Who Deceives them;
and when they stand up for formal prayer,
they stand up lazily to make display to humanity,
and they *are* not remembering God but a little,
as ones who are wavering 4:143
between *this and* that,
neither with these, nor with these;
and whom God causes to go astray,
you will never find a way for him.
O those who have believed! 4:144
Take not to yourself the ones who are ungrateful
as protectors instead of the ones who believe.
Want you to assign to God
clear authority against yourselves?
Truly the ones who are hypocrites 4:145
will be in the lowest, deepest reaches of the fire;

• and **you** will not find for them any helper.
4:146 But those who repented
and made things right
and cleaved firmly to God
and made sincere their way of life for God;
then those *will be* with the ones who believe;
and God will give the ones who believe
a sublime compensation.
4:147 What would God accomplish by your punishment
if you have given thanks to Him
and have believed in Him?
God has been One Who is Responsive, Knowing.
Part 6 ***
4:148 God loves not
the open publishing of evil sayings
except *by him* who had been wronged.
God has been Hearing, Knowing.
4:149 If you show good
or conceal it or pardon evil,
then truly God has been Pardoning, Powerful.
4:150 Truly those who *are* ungrateful to God
and His Messengers
and they want to separate and divide
between God and His Messengers
and they say: We believe in some
and we disbelieve in others.
They want to
take themselves to a way between that.
4:151 Those, they *are* in truth the ones who are ungrateful.
We have made ready for the ones who are
ungrateful, a despised punishment.
4:152 And those who have believed in God
and His Messengers
and they separate and divide not
between any one of them,
those, He will give them their compensation.
And God has been Forgiving, Compassionate.
Sec. 22 *
4:153 The People of the Book ask **you**

that **you** send down to them a Book from heaven.
Surely they had asked Moses
for greater than that.
Then they said: Cause us to see God publicly.
So they were taken with a thunderbolt
for their injustice.
After that they took the calf to themselves
after what had drawn near to them,
the clear portents.
Even so We pardoned that.
And We gave Moses a clear authority.
And We exalted the mount above them 4:154
for their solemn promise.
And We said to them:
Enter the door *as* ones who prostrate themselves.
And We said to them:
Disregard not the Sabbath!
And We took from them an earnest
solemn promise *but made unlawful some foods*
for their breaking 4:155
their solemn promise
and their ingratitude
for the signs of God
and their killing the Prophets without right
and their saying: Our hearts are encased.
Nay! God has set a seal on them for their ingratitude
—so they believe not but a few—
and for their ingratitude 4:156
and their saying against Mary
serious, false charges to harm her reputation
and for their saying: 4:157
We have killed the Messiah,
Jesus son of Mary,
the Messenger of God.
And they killed him not, nor they crucified him
but a likeness was shown to them.
And truly those who *were* at variance
in it *are* in uncertainty about it.
They have no knowledge about it

but *are* pursuing an opinion.
And they for certain killed him not.
4:158 Nay! God exalted him to Himself.
And God has been Almighty, Wise.
4:159 *Yet there is* none among the People of the Book
but will surely believe in *Jesus* before his death.
And on the Day of Resurrection
he *will be* a witness against them.
4:160 So for the injustice of those who became Jews,
We forbade them what was good
that was permitted to them
and for their barring many
from the way of God
4:161 and for their taking usury
—although they were prohibited from it—
and for their consuming the wealth of humanity
with falsehood.
We have made ready
for the ones who are ungrateful
among them a painful punishment.
4:162 But the ones who are firmly rooted in knowledge
among them and the ones who believe,
they believe in what was sent forth to **you**
and what was sent forth before **you**.
They *are* the ones who perform the formal prayer.
And they *are* the ones who give the purifying alms
and they *are* the ones who believe in God
and the Last Day. *It is* those to whom We will
give a sublime compensation.

Sec. 23 *

4:163 Truly We have revealed to **you**,
as We had revealed to Noah
and the Prophets after him.
And We revealed to Abraham and Ishmael
and Isaac and Jacob and the Tribes
and Jesus and Job
and Jonah and Aaron and Solomon.
And We gave David the Psalms
4:164 and Messengers We have related to **you** before

and Messengers We relate to **you** not.
And God spoke directly to Moses,
speaking directly.
Messengers *are* ones who give good tidings 4:165
and ones who warn
so that humanity
not be in disputation against God
after the Messengers.
And God has been Almighty, Wise.
And God bears witness 4:166
to what He has sent forth to **you**.
He has sent it forth with His knowledge
and the angels *also* bear witness.
And God has sufficed *as* witness.
Truly those who are ungrateful 4:167
and bar others from the way of God,
they surely go astray,
a wandering far astray.
Truly those who were ungrateful and did wrong, 4:168
God would never forgive them
nor guide them to a road
but the road *to* hell, 4:169
ones who will dwell in it forever, eternally.
And that has been easy for God.
O humanity! 4:170
Surely the Messenger has drawn near to you
with The Truth from your Lord
so believe. *It is* better for you.
And if you are ungrateful,
then truly to God *is* whatever *is* in the heavens
and the earth.
And God has been Knowing, Wise.
O People of the Book! 4:171
Go not beyond the limits in your way of life
and say not about God but The Truth:
That the Messiah, Jesus son of Mary,
was a Messenger of God
and His Word that He cast to Mary
and a Spirit from Him.

So believe in God and His Messengers.
And say not: Three.
To refrain yourselves *from it is* better for you.
There is only One God.
Glory be to Him that He should have a son!•
To Him *belongs* whatever *is* in the heavens
and whatever *is* in and on the earth
and God has sufficed *as* a Trustee.

Sec. 24

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4:172 The Messiah will never disdain
that he be a servant of God,
nor the angels, ones who are brought near *to Him*.
And whoever disdains His worship
and grows arrogant, He will assemble them
altogether to Himself.

4:173 Then *as* for those who have believed
and the ones who have acted in accord with morality,
then He will pay their compensation in full
and increase His grace for them.
And *as* for those who disdained
and grew arrogant, He will punish them
with a painful punishment.
They will not find for themselves other than God
a protector or a helper.

4:174 O humanity!
Surely there has drawn near to you
proof from your Lord.
And We have sent forth to you a clear light.

4:175 So for those who have believed in God
and cleave firmly to Him,
then He will cause them to enter
into mercy from Him and grace
and guide them to Himself
on a straight path.

4:176 They ask **you** for advice.
Say: God pronounces to you
about indirect heirs.
If a man perishes *and* he has no child

and he has a sister, then for her *is* half of what he left.
And he inherits from her
if she would have no children.
And if there had been two *females*
then for them, two-thirds of what he left.
And if there had been brothers, men and women,
the male *will have* the same allotment
as two females,
God makes manifest to you
so that you go not astray,
and God *is* Knowing of everything.

Chapter 5
The Table Spread with Food (*al-Māʾidah*)

In the Name of God — Stage 2
The Merciful, The Compassionate — Sec. 1
O those who have believed! — 5:1
Live up to your agreements.
To be permitted to you *are* flocks of animals
but what *is now* recounted to you:
You *are* not ones who are permitted hunting
while you *are* in pilgrim sanctity.
Truly God gives judgment how He wants.
O those who have believed! — 5:2
Do not profane the waymarks of God
nor the Sacred Month nor the sacrificial gift
nor the garlanded
nor the ones who are bound for
the Sacred House looking for grace from their
Lord and contentment.
And when you have left your pilgrim sanctity,
then hunt.
And let not that you detest a folk
who barred you from the Masjid al-Haram
that you be moved to commit aggression.•
And cooperate with one another
in virtuous conduct

and God-consciousness.
And cooperate not with one another
in sin and deep seated dislike.
And be Godfearing of God.
Truly God *is* Severe in repayment.
5:3 To be forbidden to you *is* carrion
and blood and flesh of swine
and what of it was hallowed to other than God
and the strangled beast
and one that has been beaten to death
and an animal that has fallen to its death
and an animal gored to death
and one eaten by a beast of prey
—but what you slay lawfully—
and those slaughtered to fetishes
and those you partition by divining arrows.
That *is* contrary to moral law.
Today those who are ungrateful have given up hope
because of your way of life.
So dread them not but dread Me.
Today I have perfected your way of life for you
and I have fulfilled My divine blessing on you
and I am well-pleased with submission
to the One God for your way of life.
And whoever *is* driven by necessity due to famine,
• not one who inclines to sin,
then truly God *is* Forgiving, Compassionate.
5:4 They ask **you** what *is* permitted to them.
• Say: To be permitted to you *is* what is good
and what you have taught
of hunting creatures,
teaching hunting dogs of what God has taught you.
So eat of what they seize for you
and remember the Name of God over it
and be Godfearing of God.
Truly God *is* Swift in reckoning.
5:5 Today what *is* good is permitted to you.
The food of those who were given the Book
is allowed to you and your food *is* allowed to them

and the ones who are free, chaste females
from among the ones who are female believers
and the ones who are free, chaste females
from among those who have been given the Book
before you when you have given them their
bridal due
as ones who seek wedlock,
not *as* ones who are licentious,
nor *as* ones who have taken
lovers to themselves.
And whoever disbelieves after belief,
then surely his actions *will be* fruitless.
And he in the world to come
will be among the ones who are losers.

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Sec. 2

O those who have believed! 5:6
When you stand up for the formal prayer,
then wash your faces
and your hands up to the elbows
and wipe your heads and your feet
up to the ankles.
And if you have been defiled,
then purify yourselves.
And if you have been sick or on a journey
or one of you has drawn near
from the privy
or you have come into sexual contact
with your wives and you find no water,
then aim at getting wholesome, dry earth
and wipe your faces and hands with it.
God wants not
to make any impediment for you
and He wants you to be purified
and to fulfill His divine blessing on you
so that perhaps you would give thanks.
And remember the divine blessing of God on you 5:7
and His solemn promise that he made
as a covenant with you by it
when you said: We heard and we obeyed.

And be Godfearing of God.
Truly God *is* Knowing
of what *is* in the breasts.
5:8 O those who have believed!
Be the ones who are staunch
as witnesses in equity for God
and let not that you detest a folk move you
that you deal not justly.
Be just. That *is* nearer to God-consciousness.
And be Godfearing of God.
Truly God *is* Aware of what you do.
5:9 And God has promised those who have believed
• and the ones who have acted in accord with morality
that for them *is* forgiveness
and a sublime compensation.
5:10 And those who were ungrateful
and denied Our signs,
those *will be* the Companions of Hellfire!
5:11 O those who have believed!
Remember the divine blessing of God on you
when they, a folk, *were*
about to extend their hands against you,
but He limited their hands from you.
And be Godfearing of God.
And in God let the ones who believe put their trust.

Sec. 3 *

5:12 And certainly God took a solemn promise
from the Children of Israel
and We raised up among them twelve chieftains.
And God said: Truly I am with you.
If you performed the formal prayer
and gave the purifying alms
and believed in My Messengers
and you supported them
and you lent God a fair loan,
I will certainly absolve you
of your evil deeds
and I will certainly cause you to enter
Gardens beneath which rivers run.

Then whoever among you was ungrateful after this,
then surely he goes astray
from the right way.
Then for their breaking 5:13
their solemn promise,
We cursed them
and We made their hearts ones that are hard.
They tampered with the words
out of their context
and they forgot an allotment
of what they were reminded of in it.
You will not cease to peruse the treachery
of them but a few of them.
Then overlook and pardon them.
Truly God loves the ones who are doers of good.
And from those who said: We *are* Christians, 5:14
We took their solemn promise
but they forgot an allotment
of what they were reminded of in it
so We stirred up enmity and hatred among them
until the Day of Resurrection.
And God will tell them
of what they had been crafting.
O People of the Book! 5:15
Surely Our Messenger has drawn near to you.
He makes manifest to you much
of what you had been concealing
of the Book and pardons much.
Surely from God has drawn near to you
a light and a clear Book.
God guides with it whoever 5:16
follows His contentment
to ways of peace
and He brings them out
from the shadows into the light
with His permission
and He guides them to a straight path.
Certainly ungrateful *are* those who said: 5:17
Truly God *is* the Messiah, the son of Mary.

Say: Who then has any sway over God?
If He wanted to He would have caused to perish
the Messiah son of Mary and his mother
and whatever *is* in and on the earth altogether.
To God *belongs* the dominion of the heavens
and the earth and what *is* between the two.
He creates what He wills.
And God *is* Powerful over everything.

5:18 And the Jews and Christians said:
We *are* the children of God and His beloved.
Say: Why then punishes He for your impieties?
Nay! You *are* mortals whom He created.
He forgives whom He wills
and He punishes whom He wills.
And to God *belongs*
the dominion of the heavens
and the earth and what *is even* between the two
and to Him *is* the Homecoming!

5:19 O People of the Book!
Surely Our Messenger has drawn near to you.
He makes manifest to you *the way of life*
—after an interval without Messengers—
so that you say not: *There* has not drawn near
• to us either a bearer of good tidings or a warner.
Then surely has drawn near to you
a bearer of good tidings and a warner
and God *is* Powerful over everything.

Sec. 4 *

5:20 And *mention* when Moses said to his folk:
O my folk!
Remember the divine blessing of God on you
when He assigned Prophets among you
and assigned kings and gives you
what He gave not to anyone of the worlds.

5:21 O my folk!
Enter the region that is sanctified
which God has prescribed for you
and go not back, turning backward,
for then you will turn about

as ones who are losers.
They said: O Moses! 5:22
Truly in it *is* a haughty folk
and we will never enter it
until they go forth from it
but if they go forth from it,
then we will certainly be ones who enter.
Two men said among those who fear *to disobey* 5:23
to whom God was gracious:
Enter on them through the door!
And when you have entered it,
you will certainly be ones who are victors.
And put your trust in God
if you have been ones who believe.
They said: O Moses! 5:24
We will never enter it
as long *as* they *are* in it.
So **you** and **your** Lord, you two go and fight.
We *are* here, ones who sit at home.
He said: My Lord! 5:25
I control no one but myself and my brother
so separate between us and between the folk,
the ones who disobey.
He said: Truly *it is* 5:26
that which is forbidden to them.
^For forty years^ they will wander about the earth.
So grieve not for the folk, the ones who disobey.
*
Sec. 5
And recount **you** to them 5:27
the tiding of the two sons of Adam in Truth
when they both brought near a sacrifice
and it was accepted from one of them
but there was non-acceptance from the other.
He said: I will surely kill **you**.
He said: Truly God receives *only*
from the ones who are Godfearing.
If **you** *were* one who extends out **your** hand 5:28
against me so that **you** would kill me,
I would not be one who stretches out my hand

towards **you** so that I kill **you**.
I fear God, Lord of the worlds.
5:29 Truly I want that **you** draw the burden
of my sin and **your** sin
to become among the Companions of the Fire.
That *is* the recompense
of the ones who are unjust.
5:30 Then his soul prompted him to kill his brother.
And he killed him
and became among
the ones who are losers.
5:31 Then God raised up a raven scratching the earth,
causing him to see how he might cover up
the naked corpse of his brother.
He said: Woe to me!
Am I unable to be like this raven
to cover up the naked corpse of my brother?
• Then he *was* among the ones who were remorseful.
5:32 On account of that,
We prescribed for the Children of Israel
that whoever killed a person,
other than *in retribution* for another person,
or because of corruption in and on the earth,
it *will be as* if he had killed all of humanity
and whoever gave life to one,
it *will be as* if he gave life to all of humanity.
And certainly our Messengers drew near to them
with the clear portents.
Then truly many of them after that *were*
ones who were excessive in and on the earth.
5:33 The only recompense for those who war
against God and His Messenger
and hasten about corruption
in and on the earth
is that they be killed or they be crucified
or their hands and their feet
be cut off on opposite sides
or they be expelled from the region.
That for them *is* their degradation

in the present.
And for them in the world to come,
there is a tremendous punishment,
but for those who repent 5:34
before you have power over them.
So know you that God *is* Forgiving, Compassionate.
*
Sec. 6
O those who have believed! 5:35
Be Godfearing of God
and be looking for an approach to Him
and struggle in His way
so that perhaps you would prosper.
Truly those who are ungrateful, 5:36
if they had whatever *is* in and on the earth
and the like of it with *as* much again
that they offer it *as* ransom from the punishment
on the Day of Resurrection,
it would not be accepted from them.
And for them *is* a painful punishment.
They would want to go forth from the fire, 5:37
but they will not be the ones who go forth from it.
And for them *is* an abiding punishment.
And *as* for the one who is a male thief 5:38
and the one who is a female thief,
then sever their hands *as* recompense
for what they have earned,
an exemplary punishment from God,
and God *is* Almighty, Wise.
But whoever repented after his injustice 5:39
and made things right,
then truly God will turn to him in forgiveness.
Truly God *is* Forgiving, Compassionate.
Knowest **you** not that to God, to Him *belongs* 5:40
the dominion of the heavens and the earth?
He punishes whom He wills
and He forgives whom He wills.
And God *is* Powerful over everything.
O Messenger! Let them not dishearten **you**, 5:41
those who compete with one another in ingratitude

among those who said: We have believed
with their mouths while their hearts believe not.
And among those who became Jews
are ones who hearken to lies, ones who hearken to folk
of others *who* approach not **you**.
They tamper with the words out of context.
They say: If you were given this,
then take it, but if you are not given this,
then beware!
And for whomever God wants to test,
you shall never have sway
over him against God at all.
Those *are* whom God wants
not to purify their hearts.
For them in the present *is* degradation
and for them in the world to come
is a tremendous punishment.

5:42 *They are* ones who hearken to lies,
the ones who devour the wrongful.
Then if they draw near to **you**,
then give judgment among them
or turn aside from them.
And if **you** turn aside from them,
then they will never injure **you** at all.
And if **you** give judgment,
then give judgment among them with equity.
Truly God loves the ones who are equitable.

5:43 And how *will* they make **you** their judge
while with them *is* the Torah
wherein *is* the determination of God?
Yet after that they turn away.
Those *are* the ones who believe not.

Sec. 7 *

5:44 Truly We have sent forth the Torah,
wherein *is* guidance and light.
The Prophets give judgment with it
for those who had submitted
and for those who had become Jews.
And the rabbis and learned Jewish scholars

committed to their memory the Book of God
and they had been witnesses to it.
So dread not humanity, but dread Me
and exchange not My signs
for a little price.
And whoever gives not judgment
by what God has sent forth,
those, they *are* the ones who are ungrateful.
And We prescribed for them in it: 5:45
A life for a life and an eye for an eye
and a nose for a nose and an ear for an ear
and a tooth for a tooth
and for injuries to the body, reciprocation.
Then whoever *is* charitable
and forgives it,
it *will be* an atonement for him.
And whoever gives judgment
not by what God sent forth,
then those, they *are* the ones who are unjust.
And We sent following in their footsteps, 5:46
Jesus son of Mary,
one who establishes *as* true what had been
before him in the Torah and We gave him the Gospel
in which *is* a guidance and light,
that which establishes *as* true
what *was* before him in the Torah
and a guidance and admonishment
for the ones who are Godfearing.
And let the People of the Gospel 5:47
give judgment by what God has sent forth in it.
And whoever gives not judgment
by what God has sent forth,
then those, they *are* the ones who disobey.
And We have sent forth the Book 5:48
to **you** with The Truth,
that which establishes *as* true
what *was* before it of the Book
and that which preserves it.
So give judgment between them

by what God has sent forth.
And follow not their desires
that have drawn near to **you** against The Truth.
For each among you We have made
a divine law and an open road.
And had God willed,
He would have made you one community
to try you with what He gave you
so be forward in good deeds.
To God *is* your return altogether.
Then He will tell you
about what you had been at variance in it.

5:49 And give judgment between them
by what God has sent forth and follow not their
desires and beware of them
so that they tempt **you** not
from some of what God has sent forth to **you**.
And if they turn away,
then know that God only wants
that He light on them for some of their impieties.
And truly many within humanity
are ones who disobey.

5:50 Are they looking for a determination of ignorance?
And who *is* more fair than God in determination
for a folk who are certain?

Sec. 8 *

5:51 O those who have believed!
Take not to yourselves
the Jews and the Christians
as protectors.•
Some of them are protectors of one another.
And whoever among you turns away to them,
then he *is* of them.
Truly God guides not the folk, the ones who are unjust.

5:52 And **you** see those
in whose hearts *is* a sickness.
They compete with one another.
They say: We dread that a turn of fortune
should light on us.

Then perhaps God advances a victory
or a command from Him?
Then they will become
—from what they kept secret within themselves—
ones who are remorseful.
And those who have believed will say: 5:53
Are those they who swore an oath by God
—the most earnest of sworn oaths—
that they *were* with you?
Their actions are fruitless.
They have become ones who are losers.
O those who have believed! 5:54
Whoever of you goes back on his way of life,
God will bring the folk whom He loves
and whom love Him,
humble-spirited towards the ones who believe,
disdainful towards the ones who are ungrateful.
They struggle in the way of God
and they fear not the reproach
of one who is a reproacher.
That *is* the grace of God.
He gives it to whom He wills.
And God *is* One Who Embraces, Knowing.
Your protector *is* only God and His Messenger 5:55
and those who have believed
and those who perform the formal prayer
and give the purifying alms
and they *are* the ones who bow down.
And whoever turns in friendship to God 5:56
and His Messenger
and those who have believed,
then behold the Party of God.
They *are* the ones who are victors.

* Sec. 9

O those who have believed! 5:57
Take not to yourselves
those who take to themselves your way of life
in mockery and *as* a pastime
from among those who were given the Book

before you
nor the ones who are ungrateful
as protectors.
And be Godfearing of God
if you have been ones who believe.
5:58 And when you cry out for formal prayer
they take it to themselves
in mockery and *as* a pastime.
That *is* because they *were* a folk
who *were* not reasonable.
5:59 Say: O People of the Book!
Are you taking your revenge on us
because we have believed in God
and what was sent forth to us
and what was sent forth before
while truly most of you *are* ones who disobey?
5:60 Say: Will I tell **you**
of worse than that *as* a reward from God?
He whom God has cursed
and with whom He *is* angry.
And He made some of them into apes and swine
and those who worshiped the false deities.
Those *are* worse placed
and ones who go astray
from the right way.
5:61 And when they drew near to you they said:
We have believed.
And surely they entered with ingratitude
and they surely went forth with it.
And God *is* greater in knowledge
of what they have been keeping back.
5:62 And **you** see many of them
competing with one another
in sin and deep seated dislike
and in consuming the wrongful.
What they have been doing *is* miserable.
5:63 Why prohibit not the rabbis
and learned Jewish scholars their sayings of sin
and their consuming the wrongful?

Miserable *is* what they have been crafting.
And the Jews said: 5:64
The hand of God *is* one that is restricted!
Restricted *were* their hands!
And cursed be they for what they said.•
Nay! His hands *are* ones that are stretched out:
He spends how He wills.
And certainly many of them will be increased
by what was sent forth to **you** from **your** Lord
in defiance and in ingratitude.
And We have cast among them
enmity and hatred
until the Day of Resurrection.
Whenever they kindled a fire of war,
God extinguished it.
And they hasten about •
corrupting in and on the earth.
And God loves not
the ones who make corruption.
And if the People of the Book had believed 5:65
and were Godfearing,
certainly We would have absolved them from
their evil deeds
and caused them to enter into Gardens of Bliss.
And if they had adhered 5:66
to the Torah and the Gospel
and what was sent forth to them from their Lord,
they would certainly have eaten in abundance
from above them
and from beneath their feet.
Among them *is* a community
of ones who halt between two opinions;
but many of them, how evil *is* what they do.

* Sec. 10

O Messenger! 5:67
State what was sent forth to **you**
from **your** Lord.
For if **you** *were* not to accomplish it,
then **you** *will* not *have* stated His message.

And God will save **you** from the harm of humanity.
Truly God guides not the folk,
ones who are ungrateful.
5:68 Say: O People of the Book!
You are not based on anything
until you adhere
to the Torah and the Gospel
and what was sent forth to you from your Lord.
And certainly many of them will be increased
by what was sent forth to **you** from **your** Lord
in defiance and ingratitude.
So grieve not for the ungrateful folk.
5:69 Truly those who have believed,
those who became Jews and Sabaens and
Christians—
whoever has believed in God and the Last Day,
one who has acted in accord with morality,
then *there will be* neither fear in them
nor *will* they feel remorse.
5:70 Certainly We took a solemn promise
from the Children of Israel
and We sent to them Messengers.
Whenever a Messenger drew near to them
with what they themselves yearned not for,
a group of people
would deny them
and a group of people
would kill them.
5:71 And they assumed there would be no test.
They were in darkness and unhearing.
After that God turned to them in forgiveness.
Again, after that, in darkness
and unhearing *were* many of them.
And God *is* Seeing of what they do.
5:72 And certainly were ungrateful those who said:
Truly God *is* He, the Messiah, son of Mary.
But the Messiah said: O Children of Israel!
Worship God, my Lord and your Lord.
Truly whoever ascribes partners with God,

then surely God has forbidden the Garden to him
and his place of shelter *is* the fire.
And for the ones who are unjust, *there are* no helpers.
Certainly ungrateful were those who said:
Truly God *is* the third of three• 5:73
while *there is* no god but One God.
And if they refrain not themselves
from what they say,
there will afflict
those who are ungrateful among them
a painful punishment.
Will they not then turn to God for forgiveness 5:74
and ask for His forgiveness?
And God *is* Forgiving, Compassionate.
The Messiah son of Mary 5:75
was not but a Messenger.
Surely Messengers had passed away before him.
And his mother *was* a just person.
They both would eat food.
Look on how We make manifest
the signs to them.
After that look on how misled they *are*!
Say: Worship you other than God 5:76
what has no control to either hurt or profit you?
And God, He *is* The Hearing, The Knowing.
Say: O People of the Book! 5:77
Go not beyond your way of life other than The Truth
and follow not the desires of the folk
who surely went astray before
and they caused many to go astray
and they themselves went astray
from the right way.
* Sec. 11
Cursed were those who were ungrateful 5:78
among the Children of Israel
by the tongue of David
and that of Jesus son of Mary.
That *was* because they would rebel
and they had been committing aggression.

5:79 They had not been forbidding one another
from the immorality they had committed.
Miserable *was* what they had been committing!
5:80 **You** see many of them turning away
to those who were ungrateful.
Miserable *is* what was put forward
for them, themselves
so that God became displeased with them
and in their punishment,
they *are* ones who will dwell in it forever.
5:81 If they had believed in God and the Prophet
and what was sent forth to him,
they would not have taken them to themselves
protectors,
but many of them *are* ones who disobey

Part 7 ***

5:82 Truly **you** shall find the hardest of humanity
in enmity to those who have believed
are the Jews and those who have ascribed
partners with God.
And certainly **you** will find the nearest of them in
affection to those who have believed *are* those
who said: We *are* Christians.
That *is* because among them
are priests and monks
and they grow not arrogant.
5:83 And when they heard what was sent forth to the
Messenger,
you see their eyes overflow with tears
because they recognized The Truth.
They say: Our Lord! We have believed
so write us down with the ones who bear witness.
5:84 And why should we not believe in God
and in what has drawn near to us of The Truth?
And we are desirous that Our Lord would cause us
to enter *the Garden* among the folk—
the ones who are in accord with morality.
5:85 Then God repaid them for what they said—
Gardens beneath which rivers run,

ones who will dwell in them forever.
And that *is* the recompense
of ones who are doers of good.
But those who are ungrateful 5:86
and denied Our signs,
those *will be* the Companions of Hellfire.
*
Sec. 12
O those who have believed! 5:87
Forbid not what is good
that God has permitted to you
and commit not aggression.
Truly God loves not the ones who are aggressors.
And eat of what God has provided you, 5:88
the lawful, what is good.
And be Godfearing of God in Whom
you *are* ones who believe.
God will not take you to task 5:89
for what *is* idle talk in your sworn oaths,
but He will take you to task for sworn oaths
you have made *as* an agreement.
Then its expiation *is* the feeding of ten needy
of the average of what you feed your *own* people
or clothing them or letting go of a bondsperson.
But whoever finds not *the means*,
then formal fasting for three days.
That *is* the expiation for your sworn oaths
when you have sworn them.
And keep your sworn oaths safe.
Thus God makes manifest His signs to you
so that perhaps you would give thanks.
O those who have believed! 5:90
Indeed intoxicants and gambling
and fetishes and divining arrows
are of the disgraceful actions of Satan.
Then avoid them so that perhaps you would prosper.
But Satan only wants 5:91
that he precipitate enmity and hatred
between you through intoxicants and gambling
and bar you from the remembrance of God

and from formal prayer.
Then will you be ones who desist?
5:92 And obey God and obey the Messenger and beware.
Then truly if you turn away,
then know *that* only on Our Messenger
is the delivering
of Our clear message.
5:93 *There is* not for those who have believed and
the ones who have acted in accord with morality
blame for what they have tasted
as long *as* they were Godfearing and have believed
and *are* the
ones who have acted in accord with morality
and after that they were Godfearing and have believed.
And after that they were Godfearing
and did good.
And God loves the ones who are doers of good.

Sec. 13 *

5:94 O those who have believed!
Certainly God will try you
with something of the game
that your hands and your lances attain
so that God may know
who fears Him in the unseen.
Then whoever commits aggression after that,
for him *is* a painful punishment.
5:95 O those who have believed!
Kill not game when you *are in* pilgrim sanctity.
And whoever of you killed *as* one who is willful,
then the recompense
is like what he killed of flocks
by judgment given by two possessors of justice.
Among you *will be* a sacrificial gift,
that which reaches the Kaba
or the expiation of food for the needy
or the equivalent of that in formal fasting
so that he certainly experiences
the mischief of his conduct.
God pardoned what *is* past.

And whoever reverted to it,
then God will requite him.
And God *is* Almighty, Possessor of Requital.
The game of the sea is permitted to you 5:96
and the food of it *as* sustenance for you
and for a company of travelers.
But to be forbidden to you *is* the game of dry land
so long *as* you *are* in pilgrim sanctity.
And be Godfearing of God
to Whom you will be assembled.
God has made the Kabah the Sacred House, 5:97
maintaining *it* for humanity
and the Sacred Month
and the sacrificial gift and the garlanded.
That *is* so that you will know
that God knows whatever *is* in the heavens
and whatever *is* in and on the earth
and that God *is* Knowing of everything.
Know that God *is* Severe in repayment 5:98
and that God *is* Forgiving, Compassionate.
What *is* with the Messenger *is* not but 5:99
the delivering of the message
and God knows whatever you show
and whatever you keep back.
Say: Not on the same level *are* the bad and what is good 5:100
even though the prevalence
of the bad impresses you.
So be Godfearing of God,
O those imbued with intuition,
so that perhaps you would prosper.

* Sec. 14

O those who have believed! 5:101
Ask not about things
that if they are shown to you
would upset you.
Yet if you *were* to ask about them
at the time when the Quran *is* being sent down,
they will be shown to you.
God has pardoned that *which is past*

and God *is* Forgiving, Forbearing.
5:102 Surely the folk asked about them before you.
After that they became
ones who were ungrateful for it.
5:103 God has not made the thing *called* Bahirah
• nor Saibah nor Wasilah nor Hami
but those who are ungrateful
devise lies against God
and most of them are not reasonable.
5:104 And when it was said to them:
Approach now to what God has sent forth
and to the Messenger, they said:
Enough *is* what we found our fathers upon.
Even though their fathers had been knowing
nothing nor *were* they truly guided?
5:105 O those who have believed!
Upon you *is the charge* of your souls.
Who went astray injures you not
if you are truly guided.
To God *is* the return of you all.
Then He will tell you what you had been doing.
5:106 O those who have believed!
Have testimony between you
when death attended anyone of you.
At the time of bequeathing,
have two possessors of justice from among yourselves
or two others from among others
if you are traveling through the region
and the affliction of death lights on you.
You will detain them both after the formal prayer
and they will swear by God.
If you be in doubt about them, *have them say*:
We will not exchange it for a price
• even if he had been possessing kinship.
And we will not keep back testimony of God.
Truly we then would be among
the ones who are perverted.
5:107 Then if it was ascertained
that the two merited *an accusation of* sin,

then two others will stand up in their station
from among those who are the most deserving,
nearest in kinship,
and they both swear *an oath* by God *saying*:
Our testimony has a better right
than the testimony of the other two.
And we have not committed aggression
for truly
we then would be among the ones who are unjust.
That *is* likelier that they bring testimony 5:108
in proper form
or they fear
that their sworn oaths will be repelled
after the others' sworn oaths.
So be Godfearing of God and hear
and God guides not the folk, ones who disobey.

* Sec. 15

On a Day when God 5:109
will gather the Messengers
and will say: What *was* your answer,
they will say: We have no knowledge.
Truly **You**, **You** alone *are*
Knower of the unseen.
Mention when God said: O Jesus son of Mary! 5:110
Remember My divine blessing on **you**
and on the one who was **your** mother
when I confirmed **you** with the hallowed Spirit
so that **you** speak to humanity
from the cradle and in manhood
and when I taught **you** the Book and wisdom
and the Torah and the Gospel
and when **you** have created from clay
the likeness of a bird with My permission
and **you** have breathed into it
and it has become a bird with My permission
and **you** have cured one blind from birth
and the leper with My permission
and when **you** have brought out the dead
with My permission

and when I limited the Children of Israel from **you**
when **you** have drawn near to them
with the clear portents
and those who were ungrateful among them said:
This *is* nothing but clear sorcery.

5:111 And when I inspired the disciples:
Believe in Me and My Messenger,
they said: We have believed and bear witness
that we *are* the ones who submit.

5:112 *Mention* when the disciples said:
O Jesus son of Mary! Is **Your** Lord able to send
down to us a table spread with food from heaven?
Jesus said: Be Godfearing of God
if you have been ones who believe.

5:113 They said: We want that we eat of it
so that our hearts be at rest
and we know that **you** surely have been sincere to us
and that we *are* the ones who bear witness to that.

5:114 Jesus son of Mary said: O God! Our Lord!
Send forth for us a table spread with food from
heaven that it *will be* a festival
for the first of us
and the last of us
and a sign from **You** and provide us
and **You** *are* the Best of the ones who provide.

5:115 God said: Truly I am One Who Sends Down to you
but whoever *is* ungrateful after that among you,
then I will punish him
with a punishment
I have not punished anyone of the worlds.

Sec. 16 *

5:116 And *mention* when God said:
O Jesus son of Mary!
Have **you** said to humanity:
Take me and my mother to yourselves
other than God?
He would say: Glory be to **You**!
It was not for me that I say
what I have no right *to say*.

If I had said it then surely **You** would have
known it. **You** know what *is* in my soul
and I know not what *is* in **Your** Soul.
Truly **You**, **You** *are* Knower of the unseen.
I said not to them 5:117
but what **You** have commanded me of it:
That you should worship God, my Lord and your Lord.
And I was witness over them
so long *as* I stood persistently over them.
Then when **You** have gathered me to **Yourself**,
You *were* **Yourself** The Watcher over them.
You *are* truly Witness over everything.
If **You** were to punish them, 5:118
then they *are* but **Your** servants.
And if **You** *were* to forgive them
truly **You**, **You** *are* The Almighty, The Wise.
God would say: 5:119
This Day the ones who are sincere
will profit from their sincerity.
For them *are* Gardens beneath which rivers run,
ones who will dwell in them forever, eternally.
God *is* well-pleased with them
and they *are* well-pleased with Him.
That *is* the winning the sublime triumph.
To God *belongs* the dominion of the heavens 5:120
and the earth and whatever *is* in and on them.
And He *is* Powerful over everything.

Chapter 6
The Flocks (*al-Anᶜām*)

In the Name of God
The Merciful, The Compassionate Sec. 1
The Praise *belongs* to God 6:1
Who created the heavens and the earth
and made the shadows and the light.
After that those who are ungrateful to their Lord,
they equate *others to Him*.
It is He Who created you from clay, 6:2

and after that decided a term.
A term that was determined by Him.
After that you contest.
6:3 And He *is* God in the heavens
and in and on the earth.
He knows your secret
and what you openly publish
and He knows whatever you earn.
6:4 And a sign not arrives for them
from the signs of their Lord
but they would be
ones who turned aside from it.
6:5 Then surely they had denied The Truth
when it drew near to them.
Then tidings will arrive for them
of what they had been ridiculing of it.
6:6 Have they not considered how many a generation
before them We caused to perish?
We had established them firmly in and on the earth
such *as* We have not firmly established for you.
And We sent abundant rain from heaven
and We made rivers run beneath them.
So We caused them to perish for their impieties
and We caused to grow after them
other generations of others.
6:7 And had We sent down to **you**
a Book on parchment,
then they would have stretched towards it
with their hands.
Those who were ungrateful would have said:
This *is* nothing but clear sorcery.
6:8 And they said: Why *was* an angel
not sent forth to him?
And certainly if We had sent forth an angel,
the command would have been decided.
After that no respite is given to them.
6:9 And had We made him an angel,
certainly We would have made him *as* a man
and We would have confused them

when they *are already* confused.
And certainly Messengers were ridiculed 6:10
before **you**.
So those who derided them were surrounded
by what they had been ridiculing.

*

Sec. 2

Say: Journey through the earth. 6:11
After that look on how had been the Ultimate End
of the ones who deny. 6:12
Say: To whom *is*
whatever *is* in the heavens and the earth?
Say: To God.
He has prescribed for Himself mercy.
He will certainly gather you on the Day of Resurrection.
There is no doubt in it.
Those who will have lost themselves *that Day*,
then they will not believe.
And to Him *belongs* whatever inhabits 6:13
the nighttime and the daytime.
And He *is* The Hearing, The Knowing.
Say: Will I take to myself other than God 6:14
a protector, One Who is Originator of the heavens
and the earth? And *it is* He who feeds and He
who *is* never fed.
Say: Truly I was commanded
that I be the first who *is* submitting *to the One God.*
And be **you** not among
the ones who are polytheists.
Say: Truly I fear if I rebelled against my Lord, 6:15
the punishment of the tremendous Day!
He who is turned away from it on that Day, 6:16
then surely He had mercy on him.
And that *is* the winning the clear triumph.
And if God touches **you** with harm, 6:17
then no one will remove it but He.
And if He touches **you** with good,
then He *is* Powerful over everything.
He *is* The One Who is Omniscient over His servants. 6:18
And He *is* the The Wise, The Aware.

6:19 Say: What thing *is* greater in testimony?
Say: God *is* Witness
between me and between you.
And this, the Quran, was revealed to me
that I should warn you with it
and whomever it may reach.
Truly *are* you bearing witness
that *there are* other gods with God?
Say: I bear not such witness.
Say: He *is* not but One God and I *am* truly free
of whatever partners you ascribe *with Him*.
6:20 Those to whom We have given the Book
recognize it *as* they recognize their own sons. •
But those, they who have lost themselves,
they believe not.

Sec. 3 *

6:21 And who does greater wrong
than he who devised a lie against God
or denied His signs?
Truly the ones who are unjust will not prosper.
6:22 And on a Day We will assemble them altogether.
After that We will say
to those who have ascribed partners *with God*:
Where *are* your ascribed associates *with God*
whom you had been claiming?
6:23 After that their dissent will not be
but that they would say: By God! Our Lord!
We had not been ones who were polytheists.
6:24 Look on how they have lied against themselves.
It has taken them astray,
that which they had been devising.
6:25 And among them *are* those who listen to **you**.
But We have made sheaths *over* their hearts
so that they not understand it
and in their ears *is* a heaviness.
And if they *were* to see every sign
they will not believe in it.
So that when they drew near to **you**,
they dispute with **you**.

Those who are ungrateful say:
This *is* nothing but fables of the ancient ones.
And they prohibit others from it. 6:26
And they withdraw aside from it.
And they cause to perish no doubt,
none but themselves but they are not aware.
And if **you** would see when they would be 6:27
stationed by the fire, they will say:
Would that we might be returned *to life*.
Then we would not deny the signs of our Lord
and we would be among the ones who believe.
Nay! It has now been shown to them 6:28
what they had been concealing before.
And even if they were returned,
they would revert to what they were prohibited
from there and truly they *are* the ones who lie.
They said: There *is* nothing but this,
our present life 6:29
and we *are* not ones who will be raised up.
And if **you** would see 6:30
when they would be stationed before their Lord,
He would say: Is this not The Truth?
They would say: Yea, by Our Lord.
He would say: Then experience the punishment
for what you had been ungrateful.

* Sec. 4

Surely those have lost who have denied 6:31
the meeting with God until when the Hour draws
near to them suddenly,
they would say: What a regret for us
that we neglected in it!
And they will carry heavy loads on their backs.
How evil *is* what they bear!
And this present life *is* nothing 6:32
but a pastime and diversion.
And the Last Abode *is* better
for those who are Godfearing.
Will you not then be reasonable?
Surely We know that what they say disheartens **you**. 6:33

Truly they deny not **you**.
Rather the ones who are unjust negate the signs of God.
6:34 And certainly Messengers before **you** were denied
yet they endured patiently
that they were denied
and they were afflicted with torment
until Our help approached them.
And no one will change the Word of God.
And certainly *there* has drawn near to **you**
from tidings
of the ones who were sent.
6:35 And if their turning aside has been troublesome
to **you**, then if **you** are able,
look for a hole in the earth
or a ladder to heaven
so that **you** bring them some sign.
Had God willed,
He would have gathered them to the guidance.
So be **you** not among the ones who are ignorant.
6:36 *It is* only those who hear who respond.•
As for the dead, God will raise them up.
After that they return to Him.
6:37 And they said: Why *was* a sign
not sent down to him from his Lord?
Say: Truly God *is* One Who Has Power
over what sign
He sends down,
except most of them know not.
6:38 And *there is* no moving creature in or on the earth,
no fowl that flies with its two wings
but they *are* communities like yours.
We have not neglected
anything in the Book.
After that they will be assembled to their Lord.
6:39 And those who deny Our signs
are unwilling to hear and unwilling to speak.
They are in the shadows.
Whomever God wills, He causes to go astray.
And whomever He wills,

He lays on a straight path.
Say: Have you yourselves considered? 6:40
If the punishment of God approached you
or the Hour approached you,
would you call to any other than God
if you have been ones who are sincere?
Nay! To Him alone you would call 6:41
and He would remove
that for which you had called to Him
if He had willed
and you will forget
whatever partners you ascribe *with Him*.

* Sec. 5

And certainly We have sent to communities 6:42
that were before **you**.
Then We took them with desolation and tribulation
so that perhaps
they would abase themselves *to Us*.
Then why when drew near to them Our might, 6:43
they lowered *not* themselves?
Rather their hearts became hard
and Satan made appear pleasing to them
what they had been doing.
So when they forgot 6:44
about what they *were* reminded in it,
We opened to them the doors of everything.
Until when they were glad
with what they were given,
We suddenly took them.
That is when they *were* ones seized with despair.
So cut off *were* the last remnant 6:45
of the folk who did wrong.
And The Praise *belongs* to God,
Lord of the worlds.
Say: Have you yourselves considered 6:46
if God took your ability to hear and your sight
and set a seal on your hearts,
what god other than God
would restore them to you?

Look on how We diversify the signs.
After that they *still* draw aside.

6:47 Say: Have you yourselves considered
if the punishment of God approached you
suddenly or publicly,
will anyone be caused to perish but the folk,
the ones who are unjust?

6:48 We send not the ones who were sent
but *as* ones who give good tidings
and ones who warn.
So whoever has believed and made things right,
then *there will be* neither fear in them
nor *will* they feel remorse.

6:49 But those who denied Our signs will be afflicted
by the punishment
because they had been disobeying.

6:50 Say: I say not to you
that I have the treasures of God
nor that I know the unseen nor say I to you
that I am an angel.
I follow only what is revealed to me.
Say: Are they on the same level—
those unwilling to see and those seeing?
Will you then not reflect?

Sec. 6 *

6:51 And warn with *the Quran* those who fear
• that they will be assembled before their Lord.
Other than He there *will be* neither a protector
nor an intercessor so that perhaps they would be
Godfearing.

6:52 And drive not away those who call to their Lord
in the morning after the formal prayer
and the evening,
wanting His Countenance.
Their reckoning is not on **you** at all.
And **your** reckoning is not on them at all.
Should **you** drive them away,
then **you** would become of the ones who are unjust.

6:53 Thus We tried some of them with others

that they should say:
Is it these to whom God
has shown grace from among us?
Is not God greater in knowledge of the ones who
are thankful?
And when draw near to **you**, 6:54
those who believe in Our signs, say:
Peace *be* to you;
your Lord has prescribed mercy for Himself
so that anyone of you who did evil in ignorance
then repented afterwards
and made things right,
then truly He *is* Forgiving, Compassionate.
And thus We explain Our signs distinctly 6:55
so that the way is indicated
for the ones who sin.

* Sec. 7

Say: I was prohibited that I worship 6:56
those whom you call to other than God.
Say: I will not follow your desires,
for then I would have gone astray
and I *would not be* of the ones who are truly guided.
Say: I am with a clear portent from my Lord 6:57
and you have denied it.
I have not of that which you seek to hasten.
The determination *is with* God.
He relates The Truth
and He is the Best
of the ones who distinguish
truth from falsehood. 6:58
Say: Truly if I had what you seek to hasten,
the command would have been decided
between me and between you
and God is greater in knowledge
of the ones who are unjust.
With Him *are* the keys of the unseen. 6:59
None knows them but He.
And He knows
whatever *is* on dry land and in the sea.

Not a leaf descends but He knows it
nor a grain in the shadows of the earth
nor fresh nor dry *thing* but *it is* in a clear Book.
6:60 *It is* He Who gathers you to Himself by nighttime
and He knows
what you are busy with by daytime.
After that He raises you up in it
so that the term that was determined is decided.
After that to Him *is* your return.
Then He will tell you of what you had been doing.

Sec. 8 *

6:61 And He is The One Who Is Omniscient
over His servants.
And He sends over you recorders
until when death draws near to one of you,
Our messengers gather him to themselves
and they neglect not.
6:62 After that they would be returned to God,
their Defender, The True.
Is not the determination for Him?
And He *is* The Swiftest of the ones who reckon.
6:63 Say: Who delivers you
from the shadows
of the dry land and the sea?
You call to Him humbly and inwardly:
If He rescues us from this,
we *will be* of the ones who are thankful.
6:64 Say: God delivers you from them
and from every distress.
And after that you ascribe partners *with Him*.
6:65 Say: He is One Who Has Power to raise up on you
a punishment from above you
or from beneath your feet
or to confuse you *as* partisans
and to cause you to experience the violence
of some of you to one another.
Look on how We diversify the signs
so that perhaps they would understand!
6:66 And **your** folk have denied it

and it is The Truth.
Say: I am not a trustee over you.
For every tiding *there is* an appointed time. 6:67•
And you will know it.
And when **you** see those who are engaged 6:68
in idle talk about Our signs,
then turn aside from them until they discuss
in conversation other than that.
And if Satan should cause **you** to forget,
then after a reminder, sit not with the folk,
the ones who are unjust.
There is not on those who are Godfearing 6:69
anything of their reckoning
but a reminder
so that perhaps they would be Godfearing.
Forsake those who take to themselves 6:70
their way of life *as* a pastime
and *as* a diversion
and whom this present life has deluded.
But remind with it *the Quran*
so that a soul would not be given up to destruction
for what it has earned.
Other than God neither will there be
for it a protector nor an intercessor.
And even if it be an equitable equivalent,
it will not be taken from it.
Those are given up to destruction
for what they have earned.
For them is a drink of scalding water
and a painful punishment
because they had been ungrateful.

* Sec. 9

Say: Will we call to other than God 6:71
what can neither hurt nor profit us?
And *are* we to be repelled on our heels
after God has guided us
like one whom the satans lured,
bewildered in and on the earth
although he has companions who call him

to the guidance *saying*:
Approach us.
Say: Truly the guidance of God *is* The Guidance
and we *were* commanded to submit
to the Lord of the worlds
6:72 and to perform the formal prayer
and be Godfearing of Him.
And *it is* He to Whom you will be assembled.
6:73 And *it is* He Who created
the heavens and the earth with The Truth.
And on a Day He says: Be! Then it is!
His saying *is* The Truth.
And His is the dominion on a Day
when the trumpet will be blown.
He is One Who Has Knowledge
of the unseen and the visible.
And He *is* The Wise, The Aware.
6:74 And *mention* when Abraham said to his father
Azar: Take **you** idols to thyself *as* gods?
Truly I see **you** and **your** folk
clearly wandering astray.
6:75 And thus We caused Abraham
to see the kingdom of the heavens and the earth
so that he would be of the ones who are certain *in belief*.
6:76 So when the night outspread over him,
he saw a star. He said: This is my Lord.
Then when it set, he said:
I love not that which sets.
6:77 Then when he saw the moon, that which rises,
he said: This is my Lord.
Then when it set, he said:
If my Lord guides me not,
I will certainly have been among the folk,
the ones gone astray.
6:78 Then when he saw the sun,
that which rises, he said:
This is my Lord. This is greater.
Then when it set, he said: O my folk!
Truly I am free from the partners you ascribe *with Him*.

Truly I have turned my face to He Who Originated 6:79
the heavens and the earth—
as a monotheist
and I am not of the ones who are polytheists.
And his folk argued with him. 6:80
He said: You argue with me about God
while surely He has guided me?
I fear not the partners you ascribe *with Him*.
When my Lord wills a thing,
my Lord encompasses
everything in His knowledge.
Will you not then recollect?
And how should I fear what you ascribe 6:81
as partners *with Him*
while you fear not that you ascribe
partners with God?
He has not sent down to you any authority for it.
Then which of the two groups of people
has better right to a place of sanctuary
if you have been knowing?
Those who have believed 6:82
and have not confused their belief with injustice,
those, to them *belongs* the place of sanctuary.
And they *are* ones who are truly guided.

* Sec. 10

And that *was* Our disputation 6:83
that We gave Abraham against his folk.
We exalt in degrees whom We will.
Truly **your** Lord is Wise, Knowing.
And We bestowed on him Isaac and Jacob. 6:84
Each of them We guided.
And Noah We guided before.
And among his offspring *are* David and Solomon
and Job and Joseph and Moses and Aaron.
And thus We give recompense
to the ones who are doers of good.
And Zechariah and John and Jesus and Elias. 6:85
All *were*
of the ones who were in accord with morality.

6:86 And Ishmael and Elisha and Jonah and Lot.
We gave all an advantage over the worlds
6:87 and from among their fathers and their offspring
and their brothers.
We elected them and We guided them to a
straight path.
6:88 That is guidance of God.
He guides with it whom He wills of His servants.
And if they had ascribed partners *with Him,*
what they were doing *was* fruitless for them.
6:89 Those *are* they to whom We gave the Book
and critical judgment and prophethood.
So if these were ungrateful for them,
then surely We have charged a folk with them
who will never be
of the ones who are ungrateful for them.
6:90 Those *are* they whom God has guided;
so imitate their guidance.
Say: I ask of you no compensation for it.
It is not but a reminder for the worlds.

Sec. 11 *

6:91 And they measured not God
with His true measure when they said:
God has not sent forth anything to a mortal.
Say: Who sent forth the Book
that was brought about for Moses
as a light and guidance for humanity?
You make it into parchments.
You show them some of it
and conceal much of it
and you were taught
what you knew not,
you nor your fathers.
• Say: God *revealed it.*
After that forsake them playing,
engaging in their idle talk.
6:92 And this is a Book We have sent forth,
one that is blessed, that which establishes *as* true
what *was* before it

and for you to warn the Mother of Towns
and those around it.
And those who believe
in the world to come believe in it.
And they, they are watchful of their formal prayers.
And who does greater wrong
than he who devises lies against God or said: 6:93
It was revealed to me
when nothing is revealed to him.
Or who said:
I will send forth the like
of what God has sent forth.
And if **you** would see
when the ones who are unjust
are in the perplexity of death
and the angels,
the ones who stretch out their hands,
will say: Relinquish your souls.
Today you will be given recompense
with the humiliating punishment
for what you had been saying about God
other than The Truth.
And you had been growing arrogant to His signs.
And certainly you have drawn near to Us 6:94
one by one *as* We had created you the first time
and you have left what We had granted you
behind your backs.
We see not your intercessors with you,
those you claimed *as* your ascribed associates.
Certainly *the bonds*
between you have been cut asunder.
And gone astray from you
is what you had been claiming.

* Sec. 12

Truly *it is* God who *is* 6:95
One Who Causes to Break Forth
the grain and the pit of a date.
He brings out the living from the dead
and is One Who Brings Out

the dead from the living. That is God.
Then how you are mislead.
6:96 *He is* One Who Causes to Break Forth
the morning dawn and He has made the night
as a place of rest and the sun and the moon to
keep count. That is the foreordaining
of The Almighty, The Knowing.
6:97 And *it is* He Who has made the stars for you
so that you will be truly guided by them
in the shadows of dry land and the sea.
Surely We have explained distinctly the signs
for a folk who know.
6:98 And *it is* He Who caused you to grow
from a single soul,
then a temporary stay and a repository.
Surely We have explained distinctly
the signs for a folk who understand.
6:99 And *it is* He Who sends forth water from heaven.
Then We bring out from it
every kind of bringing forth.
Then We brought out herbs from it.
We brought out from it thick-clustered grain
and from the date palm tree,
from the spathe of it, thick clusters of dates,
ones that are drawn near
and gardens of the grapevines
and the olives and the pomegranates
like each to each and not resembling one another.
Look on its fruit
when it bears fruit and its ripening.
Truly in this *are* signs
for a folk who believe.
6:100 And they assigned—ascribing associates with God—
the jinn although He created them.
And they falsely attributed to Him
sons and daughters without knowledge.
Glory be to Him! Exalted
is He above what they allege.
Sec. 13 *

He is Beginner of the heavens and the earth. 6:101
How would He *have* a child
when He has had no companion
and He has created everything
and He is Knowing of everything?
That is God, your Lord.
There is no god but He, 6:102
the One Who is Creator
of everything
so worship Him
for He is Trustee over everything.
No sight apprehends Him 6:103
but He apprehends sight
and He is The Subtle, The Aware.
Surely clear evidence has drawn near to you 6:104
from your Lord. So whoever perceives,
it *will be* for his own soul.
Whoever is in darkness, it *will be* against *his own soul.*
Say: And I am not a guardian over you.
And thus We diversify the signs 6:105
and they will say:
You have received instruction
and We will make *the Quran* manifest
for a folk who know.
Follow what was revealed to **you** from **your** Lord. 6:106
There is no god but He.
And turn aside
from the ones who are the polytheists.
And if God had willed, 6:107
they would not have ascribed partners *with Him.*
We have not made **you** a guardian over them
nor *are* **you** a trustee for them.
And offend not 6:108
those who call to other than God
so that they not offend God
out of spite without knowledge.
Thus We have made to appear pleasing
the actions of every community.
After that to their Lord is their return.

Then He will tell them
what they had been doing.
6:109 And they swear by God
the most earnest sworn oaths
that if a sign would draw near to them,
they would certainly believe in it.
Say: The signs *are* only with God.
And what will cause you to realize
that even if the signs *were* to draw near,
they would not believe?
6:110 We will turn around and around
their minds and their sight
as they believed
not in it the first time
and We will forsake them in their defiance,
wandering unwilling to see.
Part 8 ***
Sec. 14 *
6:111 And even if We had sent down the angels to them
and the dead had spoken to them
and we had assembled everything against them,
face to face, yet they would not believe
unless God wills
except many of them are ignorant.
6:112 And thus We have made an enemy
for every Prophet,
satans from among human kind and the jinn.
Some of them reveal to some others
ornamented sayings *as* a delusion.
And if **your** Lord willed,
they would not have accomplished it.
So forsake them and what they devise
6:113 while minds will bend towards it
of those who believe not
in the world to come
and they will be well-pleased with it.
And they will gain what the ones who gain *gain*.
6:114 Will I be looking for an arbiter other than God
while it is He Who has sent forth to you the Book,

one that is distinct?
And those to whom We have given the Book,
they know that it was sent down
by **your** Lord with The Truth.
So be **you** not among the ones who contest.
The Word of **your** Lord has been completed 6:115
in sincerity and justice.
There is no one who changes His Words.
And He *is* the The Hearing, The Knowing.
And if **you** obey most of those on the earth, 6:116
they will cause **you** to go astray
from the way of God.
They follow nothing but opinion
and they only guess.
Truly **your** Lord is He 6:117
Who is greater in knowledge
of those who go astray from His way
and He is greater in knowledge
of the ones who are truly guided.
So eat of that over which the Name of God 6:118
was remembered if you have been
ones who believe in His signs.
And why should you not eat 6:119
of that over which the Name of God
was remembered on it?
Surely He has explained distinctly to you
what He has forbidden to you unless you were
driven by necessity to it and truly many cause
others to go astray by their desires without knowledge.
Truly **your** Lord, He is greater in knowledge
of the ones who are aggressors.
And forsake manifest sin and its inward *part*. 6:120
Truly those who earn sin,
they will be given recompense for what they had
been gaining.
Eat not of that over which the Name of God 6:121
is not remembered on it.
Truly it is contrary to moral law
and truly the satans

will reveal to their protectors
so that they dispute with you.
And if you obey them,
truly you would be of the ones who are polytheists.

Sec. 15

*

6:122 *Is* he who has been lifeless and We gave him life
and We made a light for him by which he walks
among humanity like he who *is* in the shadows
and *is* not one who goes forth from them?
Thus it was made to appear pleasing
to ones who are ungrateful
what they had been doing.

6:123 And thus We have made in every town
greater ones who sin that they may plan in it.
Yet they plan not
but against themselves
although they are not aware.

6:124 And when a sign drew near to them they said:
We will not believe until we are given
the like of what was given to Messengers of God.•
God *is* greater in knowledge
where to assign His message
and will light on those who sin
contempt from God
and a severe punishment
for what they had been planning.

6:125 And whomever God wants, He guides him.
He expands his breast for The Submission *to One God.*
And whomever He wants to cause to go astray,
He makes his breast tight,
troubling *as* if he had been
climbing up a difficult ascent.
Thus God assigns disgrace on those who believe not.

6:126 And this *is* the straight path of **your** Lord.
Surely We have explained distinctly the signs
for a folk who recollect.

6:127 For them *is* the abode of peace
with their Lord
and He *is* their protector

for what they had been doing.
And *mention* on a Day He will assemble them 6:128
altogether. O assembly of the jinn!
Surely you have acquired much from human kind.
And their protectors among human kind
would say: Our Lord! Some of us have enjoyed
some others and we have reached our term
that **You** had appointed for us.
He would say: The fire *is* your place of lodging,
ones who will dwell in it forever
but what God willed,
truly **your** Lord *is* Wise, Knowing.
And thus *that is how* 6:129
We made some of them friends
with some others
who *were* ones who were unjust
to one another for what they had been earning.

* Sec. 16

O assembly of jinn and human kind! 6:130
Approach not Messengers
from among yourselves relating to you My signs
and warning you of the meeting of this, your Day?
They would say: We bear witness
against ourselves.
This present life deluded them
and they will bear witness against themselves
that they had been ones who were ungrateful.
That *is* because **your** Lord would never cause towns 6:131
to perish unjustly while their people
were ones who were heedless.
And for everyone *there are* 6132
degrees for what they did.
And **your** Lord *is* not One Who is Heedless
of what they do.
Your Lord *is* The Sufficient, Possessor of Mercy. 6:133
If He wills, He will cause you to be put away
and will make a successor
after you of whomever He wills,
just *as* He caused you to grow

from offspring of other folk.
6:134 Truly what you are promised *is* certainly
that which comes
and you will not be ones who frustrate it.
6:135 Say: O my folk! Act according to your ability.
Truly I too am one who acts.
Then you will know
for whom the Ultimate End
will be the abode.
Truly the ones who are unjust
will not prosper.
6:136 And they assigned to God
of what He made numerous
of cultivation and flocks a share.
Then they said in their claim:
This *is* for God and this *is* for our ascribed associates.
But what had been for their ascribed associates
then reaches not out to God.
And what had been for God then reaches out
to their ascribed associates.
How evil *is* the judgment they give!
6:137 And thus was made to appear pleasing
to many of the ones who are polytheists
the killing of their children
by those whom they ascribe *as* associates *with Him*
so that they deal them destruction
and so that they confuse
their way of life for them.
And had God willed,
they would not have accomplished it.
So forsake them and what they devise.
6:138 And they said: These flocks and cultivation
are banned.
None should taste them, but whom we will,
so they claim and *there are* flocks whose backs
were forbidden and flocks
that they remember not
the Name of God on it,
a devising against Him.

He will give them recompense
for what they had been devising.
And they said: What *is* in the bellies 6:139
of these flocks
is exclusively for our males
and *is* that which is forbidden to our spouses
but if it would be born dead,
then they are associates in it.
He will give recompense to them
for their allegations.
Truly He *is* Wise, Knowing.
They have surely lost 6:140
those who foolishly kill their children
without knowledge.
They forbade what God provided them
in a devising against God.
They surely have gone astray
and have not been ones who are truly guided.

* Sec. 17

And *it is* He Who caused gardens to grow, 6:141
trellised and without being trellised
and the date palm trees
and a variety of harvest crops and the olives
and the pomegranates
resembling and not resembling one another.
Eat of its fruit when it bears fruit
and give its due
on the day of its reaping
and exceed not all bounds.
Truly He loves not the ones who are excessive. •
And of the flocks *are some as* beasts of burden 6:142
and *some* for slaughter.
Eat of what God has provided you
and follow not in the steps of Satan.
Truly he *is* a clear enemy to you. •
Eight diverse pairs: 6:143
Two of sheep
and two of goats.
Say: Has He forbidden the two males

or the two females?
Or what is contained in the wombs of the two females?
Tell me with knowledge if you have been
ones who are sincere.
6:144 And of the camels two and of cows two.
Say: Has he forbidden the two males
or the two females?
Or what is contained in the wombs
of the two females?
Had you been witnesses
when God charged you with this?
Then who does greater wrong than he who
devised a lie against God to cause humanity to go
astray without knowledge?
Truly God guides not the folk, the ones who are unjust.

Sec. 18 *

6:145 Say: I find not in what is revealed to me
that which is forbidden to taste
but that it be carrion or blood shed
or the flesh of swine for that truly *is* a disgrace
or contrary to moral law having
been hallowed to other than God on it.
Then whoever was driven by necessity
other than being
one who is willfully disobedient
or one who turns away,
then truly **your** Lord
is Forgiving, Compassionate.
6:146 And to those who became Jews,
We forbade every possessor of claws.
And of the cows and the herd of sheep,
We forbade them their fat
but what their backs carry
or entrails or what is mingled with bone.
Thus have we given them recompense
for their insolence.
And We *are* truly ones who are sincere.
6:147 If they deny **you**, say:
Your Lord *is* the Possessor of Encompassing Mercy.

And His might is not repelled from the folk,
ones who sin.
Those who have ascribed partners *with God* will say: 6:148
Had God willed, neither would we
have ascribed partners *with God*
nor our fathers
nor would we have forbidden anything.
Thus denied those before them
until they experienced Our might.
Say: *Is there* any knowledge with you
that you can bring out to us?
You follow not but opinion
and then you are only guessing.
Say: God has the conclusive disputation 6:149
and had He willed, He would have guided you
one and all.
Say: Bring your witnesses 6:150
who bear witness that God has forbidden this.
Then if they bore witness,
bear you not witness with them.
And follow **you** not the desires of those who deny
Our signs
and those who believe not in the world to come
and they equate others with their Lord.
* Sec. 19
Say: Approach now. I will recount 6:151
what your Lord has forbidden you:
That you not ascribe any partner *with Him* at all
and to the ones who are *your* parents,
kindness and kill not your children from want.
We will provide for you and for them.
And come not near any indecencies
whether these be manifest or what *is* inward.
And kill not a soul which God has forbidden
unless rightfully.
That He has charged you with
so that perhaps you would be reasonable.
And come not near the property of the orphan 6:152
but with what *is* fairer

until one reaches maturity and comes of age.
And live up to the full measure and balance
with equity.
We will not place a burden on any soul
but to its capacity.
And when you have said *something*,
be just, even if has been with possessors of kinship.
And live up to the compact of God.
That He has charged you with it
so that perhaps you would recollect.
6:153 And this *is* My straight path,
so follow it
and follow not the ways
that will split you up from His way.
That He has charged you of it
so that perhaps you would be Godfearing.
6:154 After that We gave Moses the Book
rendered complete for him who does good,
a decisive explanation of all things
and *as* a guidance and mercy,
so that perhaps they would believe
in the meeting with their Lord.
Sec. 20 *
6:155 And this Book We have sent forth
is that which is blessed, so follow it and be
Godfearing so that perhaps you would find
mercy so that you not say:
6:156 The Book was only sent forth
to two sections before us.
And truly we had been
ones who were heedless of their study.
6:157 Or so that you say:
If the Book was sent forth to us,
we would have been better guided than they.
Surely there have drawn near to you
clear portents from your Lord
and a guidance and a mercy.
And who then does greater wrong
than he who has denied the signs of God

and has drawn aside from them?
We will give recompense to those who draw aside
from Our signs with the terrible punishment
because they had been drawing aside.
Are they looking on 6:158
only that the angels approach them or **your** Lord
approach them or some signs
of **your** Lord approach them.
On a Day that approach
some of the signs of **your** Lord,
it will not profit a soul to have belief
if he had not believed before
nor earned good because of his belief.
Say: Wait awhile!
We too *are* ones who are waiting awhile!
Truly those who separated and divided 6:159
their way of life and were partisans,
be **you** not *concerned* with them at all.
Truly their affair *is* only with God.
After that He will tell them
what they had been accomplishing.
Whoever drew near with benevolence, 6:160
then for him, ten times the like of it
and whoever drew near with an evil deed,
then will not be given recompense
but with its like and wrong will not be done to them.
Say: Truly my Lord has guided me 6:161
to a straight path,
a truth-loving way of life,
the creed of Abraham, the monotheist.
And he had not been
of the ones who are polytheists.
Say: Truly my formal prayer 6:162
and my ritual sacrifice
and my living and my dying *are* for God,
Lord of all the worlds.
No associates *are* to be ascribed *with Him*. 6:163
And of this *was* I commanded.
And I am the first of the ones who submit.

6:164 Say: *Is it* other than God
that I should desire *as* a lord
while He *is* Lord of everything?
And each soul will earn only for itself.
No burdened soul will bear another's heavy load.
After that to your Lord *will be* your return.
Then He will tell you
about what you had been at variance in it.
6:165 And *it is* He who has made you *as* viceregents
on the earth and has exalted some of you
above some others in degree
that He might try you
with what He has given you.
• Truly **your** Lord *is* Swift in repayment
and He truly *is* Forgiving, Compassionate.

Chapter 7
The Elevated Places (*al-Aʿrāf*)

In the Name of God
Sec. 1 The Merciful, The Compassionate
7:1 Alif Lām Mīm Ṣād.
7:2 *It is* a Book that was sent forth to **you**.
So let there be no impediment in **your** breast
about it so that you will warn with it
and *as* a reminder to the ones who believe.
7:3 Follow what was sent forth to you
from your Lord
and follow not protectors other than He.
Little you recollect!
7:4 And how many towns We have caused to perish!
And Our might drew near to them at night
or when they *were* ones who sleep at noon!
7:5 Then there had been no calling out
when Our might drew near to them
but that they said:
Truly we had been ones who were unjust.
7:6 Then We will certainly ask those
to whom *Our Message* was sent

and We will certainly ask
the ones who were sent.
Then We will relate to them with knowledge. 7:7
For We have never been of the ones who are absent.
The weighing of deeds *on that* Day *will be* The Truth. 7:8
So ones whose balance became heavy,
then those, they *are* the ones who prosper.
And ones whose balance has been made light 7:9
are those who have lost their souls
because they had been doing wrong with Our signs.
And certainly We established you firmly 7:10
on the earth
and We made for you in it a livelihood,
but little you give thanks.

*

Sec. 2

And certainly We created you; after that formed you. 7:11
After that We said to the angels:
Prostrate before Adam!
Then they prostrated but Iblis.
He would not be of the ones who prostrated.
God said: What prevented **you** 7:12
prostrating
when I commanded **you**?
Satan said: I am better than he.
You have created me of fire
and **You** have created him of clay.
He said: So get down from this! 7:13
It is not for **you** to increase in pride in it.
Then go forth.
Truly **you** *are*
of the ones who are disgraced.
Satan said: Give me respite 7:14
until the Day they are raised up.
It was said: Truly **you** *are* 7:15
of the ones who are given respite.
Satan said: Because **You** have led me into error, 7:16
certainly I will sit in ambush for them
on **Your** straight path.
After that I will approach them 7:17

from before them and from behind them
and from their right and from their left.
And **You** will not find many of them
ones who are thankful.
7:18 He said: Go forth from this
as one who is scorned,
as one who is rejected.
Whoever heeded **you** among them,
I will certainly fill hell with you one and all.
7:19 And: O Adam!
Inhabit **you** and **your** spouse the Garden
and both eat from where you have both willed,
but *neither* of you come near this tree
or you both *will be* of the ones who are unjust.
7:20 And Satan whispered evil to them both
to show them both what *was* to be kept secret
from them both
—their intimate parts—
and he said: The Lord of both of you
prohibited you from this tree
so that neither of you should become angels
nor become ones who will dwell forever.
7:21 And he swore an oath to them both
that I am one who gives advice to both of you.
7:22 Then he led both of them on to delusion.
Then when they had both experienced of the tree,
their intimate parts were shown to themselves
and they took to stitch together over themselves
the leaves of the Garden.
And the Lord of both of them proclaimed to them:
Prohibited I not both of you from that tree
and did I not say to you both:
Truly Satan *is* a clear enemy of you both.
7:23 They both said: Our Lord!
We have done wrong to ourselves.
And if **You** will not forgive us
and have mercy on us,
we will certainly be of the ones who are losers.
7:24 He said: Get you down,

some of you an enemy to some other
and for you on the earth an appointed time
and enjoyment for awhile.
He said: You will live in it 7:25
and you will die in it
and from it you will be brought out.
*
Sec. 3
O Children of Adam! 7:26
Surely We have sent forth to you garments
to cover up your intimate parts and finery.
But the garment of God-consciousness,
that *is* better.
That *is* of the signs of God
so that perhaps they would recollect!
O Children of Adam! 7:27
Let not Satan tempt you
as he drove your parents out of the Garden,
tearing off their garments from both of them
to cause them to see their intimate parts.
Truly he and his type sees you
whereas you see them not.
Truly We have made he and the satans
protectors of those who believe not.
And when they had committed an indecency, 7:28
they said: We found our fathers on it
and God has commanded us in it.
Say: Truly God commands not depravities.
Say you about God what you know not?
Say: My Lord has commanded me to equity. 7:29
And set your faces at every place of prostration
and call to Him
ones who are sincere and devoted
in the way of life to Him.
As He began you, you will revert to Him.
A group of people He guided 7:30
and a group of people realized their fallacy.
Truly they took satans to themselves *as* protectors
instead of God
and they assume that they are

ones who were truly guided.
7:31 O Children of Adam!
Take your adornment
at every place of prostration and eat and drink,
but exceed not all bounds.
Truly He loves not the ones who are excessive.

Sec. 4 *

7:32 Say: Who has forbidden the adornment of God
which He brought out for His servants
and what *is* the good of His providing?
Say: They *are* for those who have believed
in this present life and exclusively
on the Day of Resurrection.
Thus We explain distinctly the signs
for a folk who know.
7:33 Say: My Lord has not but forbidden indecencies
whether these be manifest
or what *is* inward
and sins and insolence without right
and the partners you ascribed with God
when He sends not down for it any authority
and that you say about God
what you know not.
7:34 And for every community *there is* a term.
And when their term drew near,
they will not delay it by an hour
nor press it forward.
7:35 O Children of Adam!
If Messengers from among you approach
• relating My signs to you,
then whoever was Godfearing
and made things right,
then *there will be* neither fear in them
nor *will* they feel remorse.
7:36 But those who denied Our signs
and grew arrogant against them,
those *are* the Companions of the Fire.
They *are* ones who will dwell in it forever.
7:37 Then who does greater wrong

than he who devised a lie against God
or denied His signs?
Those, they will attain their share from the Book.
Until Our Messengers drew near
to gather them, they will say:
Where *are* those you had been calling on
other than God?
They would say: They have gone astray from us
and they bore witness against themselves
that truly they *were*
ones who were ungrateful.
He would say: Enter among the communities 7:38
that passed away before you
of jinn and human kind into the fire.
Every time a community entered,
it would curse its sister *community*
until when they will come successively in it one and all.
The last of them would say to the first of them:
Our Lord! These caused us to go astray
so give them a double punishment of the fire.
He would say: For everyone *it is* double,
except you know not.
And the first of them would say to the last of them: 7:39
You had no superiority over us
so experience the punishment
for what you had been earning.

* Sec. 5

Truly those who denied Our signs 7:40
and grew arrogant among them,
the doors of heaven will not be opened up to them
nor will they enter the Garden
until a he-camel penetrates
through the eye of the needle.
And thus We give recompense
to the ones who sin.
For them hell *will be* their cradling 7:41
and above them, the overwhelming event.
Thus We give recompense to the ones who are unjust.
But for those who have believed, 7:42

the ones who have acted in accord with morality,
We place no burden
on any soul beyond its capacity.
Those *will be* the Companions of the Garden.
They *are* ones who will dwell in it forever.
7:43 And We will draw out what *was*
in their breasts of grudges.
And rivers will run beneath them.
And they will say: The Praise *belongs* to God
Who has truly guided us to this!
And we would not have been guided
if God had not guided us.
Certainly the Messengers of our Lord
drew near us with The Truth
and it will be proclaimed to them
that this *is* the Garden to be given
to you *as* inheritance for what you had been doing.
7:44 And the Companions of the Garden would cry out
to the Companions of the Fire:
Surely we have found
what our Lord had promised us to be true.
Have you found
what your Lord promised to be true?
They would say: Yes.
Then it will be announced
by one who announces among them:
May the curse of God be
on the ones who are unjust,
7:45 those who bar the way of God
and who desire it to be crooked.
And in the world to come
they *will be* ones who were ungrateful.
7:46 And between them both *is* a partition.
And on the elevated places *will be* men
who recognize everyone by their marks.
And they will cry out
to the Companions of the Garden that:
Peace be on you.
They enter it not,

even though they *were* desirous of it.
And when their sight will be turned away 7:47
of its own accord to the Companions of the Fire,
they will say:
Our Lord assign us not with the folk,
ones who are unjust!
*
Sec. 6
The Companions of the Elevated Places 7:48
would cry out to men
whom they would recognize by their marks.
They would say: Your amassing has not availed you
nor that you had been growing arrogant.
Are these, they *about* whom you swore an oath 7:49
that they would never attain mercy from God?
Enter the Garden.
There will be neither fear in you
nor *will* you feel remorse.
And the Companions of the Fire 7:50
would cry out to the Companions of the Garden:
Pour some water on us
or some of what God has provided you.
They would say:
Truly God has forbidden them both
to the ones who were ungrateful,
those who took their way of life to themselves 7:51
as a diversion and *as* a pastime.
This present life deluded them.
So today We will forget them
as they forgot the meeting of this their Day
and because they had been negating
Our signs. 7:52
And surely We have brought about a Book
to them in which We have explained distinctly
with knowledge,
a guidance and a mercy
for a folk who believe.
Are they looking for nothing 7:53
but its interpretation?
The Day its interpretation approaches,

those who had forgotten it before will say:
Surely Messengers of our Lord drew near us
with The Truth.
Have we any intercessors
who will intercede for us?
Or will we be returned so that we would do
other than what we were doing before?
Surely they have lost themselves.
Gone astray from them *is* what they had been devising.

Sec. 7 *

7:54 Truly your Lord *is* God,
He Who created the heavens
and the earth in six days.
After that He turned His attention to the Throne.
He covers the nighttime with the daytime
which seeks it out urgently
and the sun and the moon and the stars *are*
ones that were caused to be subservient
to His command.
Truly His *is* not but
the creation and the command.
Blessed be God, Lord of the worlds.
7:55 Call to your Lord humbly and inwardly.
Truly He loves not the ones who are aggressors.
7:56 Make not corruption in the earth
after things have been made right
and call to Him with fear and hope.
Truly the mercy of God *is* Near
to the ones who are doers of good.
7:57 And *it is* He Who sends the winds,
ones that are bearers of good news
before His mercy until when
they are charged with a heavy cloud.
We will drive it to a dead land
and then We send forth water
from *the cloud* and with it We bring out by water
every kind of fruit. Thus We will bring out the
dead so that perhaps you would recollect.
7:58 As for the good land,

its plants go forth
with permission of its Lord.
While, *as* for what *is* bad,
it goes forth not but scantily.
Thus We diversify the signs
for a folk who give thanks.

*

Sec. 8

Surely We had sent Noah to his folk. 7:59
And he said: O my folk!
Worship God! You *have* no god other than He.
Truly I fear for you the punishment
of a tremendous Day.
The Council of his folk said: 7:60
Truly we see **you** clearly wandering astray.
He said: O my folk! *There is* no fallacy in me. 7:61
I am only a Messenger
from the Lord of the worlds.
I state the messages of my Lord to you 7:62
and advise you and I know from God
what you know not.
Or marveled you 7:63
that there has drawn near to you
a remembrance from your Lord
through a man among you
that he may warn you
and that you be Godfearing
so that perhaps you would find mercy?
Then they denied him. 7:64
Then We rescued him
and those who *were* with him on the ship.
And We drowned those who denied Our signs.
Truly they, they *were* a folk in the dark.

*

Sec. 9

And to Ad, *God sent* their brother Hud. 7:65
He said: O my folk! Worship God.
You have no god but He.
Will you not then be Godfearing?
The Council of those who were ungrateful 7:66
said among his folk:

Truly we see foolishness in **you**
and truly we think that **you** *are*
of the ones who lie.
7:67 He said: O my folk!
There is no foolishness in me.
I am only a Messenger
from the Lord of the worlds.
7:68 I state the messages of my Lord to you
and I am one who gives advice to you,
trustworthy.
7:69 Or marveled you
that there has drawn near to you
a remembrance from your Lord
through a man from among you
that he may warn you?
And remember when He made you viceregents
after the folk of Noah
and increased you greatly in constitution.
Then remember the benefits of God
so that perhaps you would prosper.
7:70 They said: Have **you** brought about to us
that we should worship God alone
and forsake what our fathers had been worshipping?
So approach us with what **you** have promised us
if **you** have been of the ones who are sincere.
7:71 He said: Surely have fallen on you disgrace
and anger from your Lord.
Dispute you with me over names
which you have named,
you and your fathers,
for which God has not sent down any authority?
Then wait awhile.
Truly I *will be* with you among
the ones who are waiting awhile.
7:72 Then We rescued him
and those with him
by a mercy from Us,
and We severed the last remnant
of those who denied Our signs.

And they had not been ones who believe.

*

Sec. 10

And to Thamud *God sent* their brother Salih. 7:73
He said: O my folk!
Worship God! You have no god but He.
Surely have drawn near to you
clear portents from your Lord.
This *is* the she-camel of God *as* a sign.
So allow her to eat on the earth of God
and afflict her not with evil
so that a painful punishment
not take you.
And remember when He made you viceregents 7:74
after Ad and placed you on the earth.
You take to yourselves palaces on the plains
and carve out the mountains *as* houses.
So remember the benefits of God
and do no mischief
as ones who make corruption in and on the earth.
Said the Council of those who had grown arrogant 7:75
among his folk to those who were taken
advantage of because of their weakness,
to those among them who had believed:
Know you that Salih
is one who was sent from his Lord?
They said: Truly in what he was sent,
we *are* ones who believe.
Those who had grown arrogant said: 7:76
Truly we *are* in what you have believed,
ones who disbelieve.
Then they crippled the she-camel 7:77
and defied the command of their Lord
and they said: O Salih!
Approach us with what **you** have promised
if **thou** have been one of those who were sent.
So the quaking of the earth took them. 7:78
And it came to be in the morning
they *were* in their abodes
ones who were fallen prostrate.

7:79 Then he turned away from them and said:
O my folk! Certainly I have expressed to you
the message of my Lord
and advised you,
except you love not the ones who give advice.
7:80 And *mention* Lot,
when he said to his folk:
You approach indecency such *as* has not
anyone who preceded you in it in the world?
7:81 Truly you, you approach men
with lust instead of women?
Nay! You *are* a folk, ones who are excessive.
7:82 And the answer of his folk *was* not but that they
said: Bring them out from your town.
Truly they *are* a clan to be purified.
7:83 Then We rescued him and his people
• but his wife.
She had been of the ones who stayed behind.
7:84 And We rained down a rain on them
so look on how had been the Ultimate End
of the ones who sin.

Sec. 11 *

7:85 And to Midian *God sent* their brother Shuayb.
He said: O my folk! Worship God!
You *have* no god but He.
Surely a clear portent has drawn near to you
from your Lord
so live up to the full measure and the balance
and diminish not the things of humanity
nor make corruption in and on the earth
after things have been made right.
That *will be* better for you if you have been ones
who believe.
7:86 And sit not by every path intimidating
and barring from the way of God
those who have believed in Him
and you desire it to be crooked.
And remember when you had been few
and He augmented you?

And look on how had been the Ultimate End
of the ones who make corruption.
And if there has been a section of you 7:87
who believe in what I was sent with
and a section believe not,
have patience until God gives judgment between us.
And He *is* the Best of the ones who judge.

***

Part 9

Said the Council of those who had grown arrogant 7:88
from among his folk: O Shuayb!
We will certainly drive **you** out
—and those who have believed with **you**—
from our town or else **you** revert to our creed.
He said: Even if we have been ones who dislike it?
Surely we would have devised 7:89
a lie against God
if we reverted to your creed
after God has delivered us from it.
And *it is* not for us that we revert to it
unless God, our Lord, wills.
Our Lord encompasses everything
in knowledge.
In God we put our trust.
Our Lord! Give victory
between us and between our folk in Truth
and **You** *are* the Best of ones who deliver.
But said the Council of those who were ungrateful 7:90
among his folk:
If you follow Shuayb,
then truly you *will be* ones who are losers.
Then the quaking of the earth took them 7:91
and they came to be in the morning
ones fallen prostrate in their abodes.
Those who denied Shuayb had been 7:92
as if they had not dwelt in them.
Those who denied Shuayb
they, they had been the ones who were losers.
So he turned away from them 7:93
and said: O my folk!

Certainly I have expressed to you messages
of my Lord and I have advised you.
Then how should I grieve for a folk,
ones who are ungrateful?

Sec. 12 *

7:94 And We have not sent any Prophet to a town
but We took its people
with tribulation and desolation
so that perhaps they would lower themselves.
7:95 After that We substituted in place of evil deeds,
benevolence, until they exceeded in number
and they said:
Surely our fathers have been touched
by tribulation and happiness.
Then We took them suddenly
while they *were* not aware.
7:96 And if the people of the towns believed
and were Godfearing,
We would have opened blessings for them
from the heaven and the earth
except they denied.
So We took them for what they had been earning.
7:97 Are then the people of the towns safe
from Our might approaching them at night
while they *are* ones who sleep?
7:98 Or *are* the people of the towns safe
from Our might approaching them in the forenoon
while they play?
7:99 Are they safe from the planning of God?
No one *deems himself* safe from the planning of God
but the folk, ones who are losers!

Sec. 13 *

7:100 Are not guided
those who inherit the earth
after its *previous* people?
If We will, We would light on them
for their impieties.
And We set a seal on their hearts
so they hear not.

These *are* the towns. 7:101
Their tidings We relate to **you**.
And certainly their Messengers drew near to them
with the clear portents.
But they have not been believing
in what they had denied before.
Thus God set a seal on the hearts
of the ones who were ungrateful.
And We found not in many of them any compact. 7:102
And truly We found many of them
were ones who disobey.
Then We raised up Moses after them 7:103
with Our signs to Pharaoh and his Council,
but they did wrong with them
so look on how had been
the Ultimate End of the ones who make corruption.
And Moses said: 7:104
O Pharaoh! Truly I am a Messenger
from the Lord of the worlds.
I am approved on condition that I say nothing 7:105
but The Truth about God.
Surely I have drawn near to you
with a clear portent from your Lord.
So send the Children of Israel with me.
Pharaoh said: If **you** have drawn near with a sign, 7:106
then approach with it
if **you** be among the ones who are sincere.
Then *Moses* cast his staff. 7:107
That *is* when it *became* a clear serpent.
And he drew out his hand. 7:108
That *is* when it *was* white to the ones who looked.
* Sec. 14
The Council of the folk of Pharaoh said: 7:109
Truly this *is* a knowing sorcerer.
He wants to drive you out from your region 7:110
so what *is* your command?
They said: Put him and his brother off 7:111
and send to the cities *where*
ones who assemble are.

7:112 Let them approach **you**
with every knowing sorcerer.
7:113 And the ones who are sorcerers drew near
to Pharaoh.
They said: Truly would we have compensation
if we have been the ones who were victors?
7:114 *Pharaoh* said: Yes! And truly you *will be* of the
ones that are brought nearest *to me*.
7:115 They said: O Moses!
Either cast or will we be the ones who cast?
7:116 He said: You cast.
So when they cast,
they cast a spell on the eyes
of the personages and terrified them.
And a tremendous sorcery drew near.
7:117 And We revealed to Moses that:
Cast **your** staff.
That *is* when it swallowed their lying deceit.
7:118 Thus The Truth came to pass and proved false
what they had been doing.
7:119 So they were vanquished there
and turned about *as* ones who were disgraced.
7:120 And the ones who are sorcerers fell down
as ones who prostrate themselves.
7:121 They said: We have believed
in the Lord of the worlds,
7:122 the Lord of Moses and Aaron.
7:123 Pharaoh said: You have believed in Him
before I gave permission to you?
Truly this *is* a plan
you have planned in the city
that you drive out the people from it
but you will know.
7:124 I will certainly cut off your hands and your feet
on opposite sides.
After that I will crucify you one and all.
7:125 They said: Truly we *are*
ones who are turning to our Lord.
7:126 **You** take revenge on us

only because we have believed in the signs
of our Lord when they drew near to us.
Our Lord! Pour out patience on us
and call us to **Yourself** *as* ones who submit.

*

Sec. 15

And the Council of the folk of Pharaoh said: 7:127
Will **you** forsake Moses and his folk
to make corruption in and on the earth
while they forsake **you** and **your** gods?
Pharaoh said: We will slay their sons
and we will save alive their women.
And truly we *are*
ones who are ascendant over them.
Moses said to his folk: 7:128
Pray for help from God and have patience.
Truly the earth *belongs* to God.
He gives it *as* inheritance to whom He wills
of His servants
and *that is* the Ultimate End
for the ones who are Godfearing.
They said: 7:129
We were afflicted with torment
before **you** had come to us
and after **you** drew near to us.
He said: Perhaps your Lord
will cause your enemy to perish
and make you successors to him on the earth
so that He will look on how you do.

*

Sec. 16

And certainly We took the people of Pharaoh 7:130
with years of diminution of fruit
so that perhaps they would recollect.
And when benevolence drew near to them, 7:131
they would say: This *belongs* to us.
But if an evil deed lit on them,
they augured ill of Moses
and those who *were* with him.
Certainly their omens
are with God

except most of them know not.
7:132 And they said: Whatever sign
you have advanced to us
to cast a spell on us with it,
we will not be ones who believe in **you**.
7:133 Then We sent on them the deluge and the locusts
and the lice and the frogs
and blood *as* distinct Signs,
but they grew arrogant
and they had been a folk, ones who sin.
7:134 And when the wrath fell on them,
they said: O Moses!
Call to **your** Lord for us
because of the compact made with **you**.
If **you** *were* to remove the wrath from us,
we would certainly believe in **you**
and we will send the Children of Israel with **you**.
7:135 But when We removed the wrath from them for a term,
that which they must reach,
they break their oath.
7:136 So We requited them and drowned them
in the water of the sea because
they denied Our signs
and they had been ones who were heedless of them.
7:137 And We gave *as* inheritance to the folk
who had been taken advantage of
because of their weakness,
the east of the region and its west
which We had blessed.
And the fair words of **your** Lord were completed
for the Children of Israel because
they patiently endured.
And We destroyed what Pharaoh and his folk
had been crafting
and what they had been constructing.
7:138 And We brought the Children of Israel
over the sea.
Then they approached on a folk
who had given themselves up to their idols.

They said: O Moses! Make for us a god
like the gods they have.
He said: Truly you *are* an ignorant folk!
Truly these *were* the ones who were ruined 7:139
and falsehood
is what they had been doing.
He said: Should I look for any other god 7:140
than God for you
while He has given you
an advantage over the worlds?
Mention when We rescued you from 7:141
the people of Pharaoh who caused an affliction
to befall you of a terrible punishment.
They *were* slaying your sons
and saving alive your women.
And in that *was* a trial for you
from your Lord, tremendous.

* Sec. 17

And We appointed thirty nights for Moses 7:142
and We completed them with ten more.
Thus the time appointed by his Lord
was fulfilled of forty nights.
And Moses said to his brother, Aaron:
Be my successor among my folk
and make things right and follow not the way of
the ones who make corruption.
And when Moses drew near Our time appointed 7:143
and his Lord spoke to him, he said: O my Lord!
Cause me to see that I may look on **You**.
He said: **You** shall never see Me
but look on the mountain.
Then if it stays fast in its place,
You might see Me.
Then when his Lord Self-disclosed
to the mountain,
He made it *as* ground powder
and Moses fell down swooning.
And when he recovered he said:
Glory be to **You**! I repent to **You**

and I am the first one who believes.
7:144 He said: O Moses!
Truly I have favored **you** above humanity
by My messages and with My assertion.
So take what I have given **you**
and be among the ones who are thankful.
7:145 And We wrote down for him on the Tablets
something of all things and an admonishment
and a decisive explanation of all things.
So take these firmly
and command **your** folk to take what *is* fair.
I will cause **you** to see
the abodes of the ones who disobey.
7:146 I will turn away from My signs
those who increase in pride
on the earth without right.
And if they see every sign, they believe not in it.
And if they see the way of right judgment,
yet they will not take that way to themselves.
But if they see the way of error,
they will take themselves to that way.
That *is* because they have denied Our signs
and had been
ones who were heedless of them.
7:147 And *as* for those who denied Our Signs
and the meeting in the world to come,
their actions are fruitless.
Will they be given recompense
but for what they had been doing?

Sec. 18 *

7:148 And the folk of Moses
took to themselves after him
from out of their glitter a calf, a lifeless body
like one that has the lowing sound of flocks.
See they not
that it neither speaks to them
nor guides them *to* a Way?
Yet they took it to themselves.
And they *were* the ones who were unjust.

And when they became remorseful 7:149
and saw that they surely had gone astray,
they said: If our Lord not have mercy on us
and forgive us,
we will certainly be
among the ones who are losers.
And when Moses returned to his folk 7:150
angry and grieved,
he said: Miserable *is* what you succeeded in after me.
Would you hasten the command of your Lord?
And he cast *down* the Tablets.
He took his brother by his head,
pulling him to himself.
Aaron said: O son of my mother,
truly the folk took advantage of my weakness
and *were* about to kill me.
So let not my enemies gloat over me and
assign me not with the folk, the ones who are unjust.
Moses said: O my Lord! Forgive me and my broth- 7:151
er and cause us to enter into **Your** mercy
for **You** *are* One Who is The Most Merciful
of the ones who are merciful.

* Sec. 19

Those who took the calf to themselves 7:152
attained anger from their Lord
and abasement in this present life.
And thus We give recompense
to the ones who devise.
But those who do evil deeds and repent 7:153
and after that, believe,
truly **your** Lord,
after that, *will be* Forgiving, Compassionate.
And when the anger subsided in Moses, 7:154
he took the Tablets.
There was guidance and mercy
in their inscription for those,
they who have reverence for their Lord.
And Moses chose of his folk seventy men 7:155
for Our time appointed

and when the quaking of the earth took them,
he said: O my Lord! If **You** will,
You would have caused them to perish and me before.
Would **You** cause us to perish
for what the foolish among us
have accomplished?
It is but **Your** test.
With it **You** shall cause to go astray
whom **You** will and **You** shalt guide
whom **You** will.
You *are* our protector so forgive us
and have mercy on us
for **You** *are* the Best of the ones who forgive.
7:156 And prescribe for us in the present benevolence
and in the world to come.
Truly we turn back to **You**.
He said: I light My punishment on whom I will
and My mercy encompasses everything.
Then I will prescribe it
for those who are Godfearing
and give the purifying alms
and those who believe in Our signs,
7:157 those who follow the Messenger
—the unlettered Prophet—
they will find it that which *is* a writing with them
in the Torah and the Gospel.
He commands them to that which is moral
and prohibits them from that which is immoral.
And He permits to them what is good
and forbids them from deeds of corruption.
And He lays down for them severe tests
and the yokes that had been on them.
So those who have believed in him
• and have supported him and have helped him
and have followed the light
which was sent forth with him,
those, they *are* the ones who prosper.

Sec. 20 *

7:158 Say: O humanity!

Truly I am the Messenger of God to you all
of Him to Whom *belongs* the dominion of the
heavens and the earth.
There is no god but He.
He gives life and He causes to die.
So believe in God and His Messenger,
the unlettered Prophet,
who believes in God and His words and follow
him so that perhaps you would be truly guided.
And among the folk of Moses there *is* a community 7:159
that guides with The Truth and by it *is* just.
And We sundered them into twelve tribes 7:160
as communities.
And We revealed to Moses when his folk
asked him for water:
Strike the rock with **your** staff.
Then burst forth out of it twelve springs:
Surely each clan knew its drinking place.
And We shaded them with cloud shadows
and We sent forth
the manna and the quails for them:
Eat of what is good which We have provided you!
And they did not wrong Us,
but they had been doing wrong to themselves.
And *mention* when it was said to them: 7:161
Inhabit this town and eat from it
wherever you will
and say: Unburden us *of sin*!
And enter the door *as* ones who prostrate themselves.
We will forgive you your transgressions.
We will increase the ones who are doers of good.
But among those who did wrong, 7:162
they substituted a saying
other than what was said to them.
Then We sent wrath from heaven
because they had been doing wrong.

* Sec. 21

And ask them about the town, 7:163
one that borders the sea;

when they disregarded the Sabbath,
when their fish would approach them
on the day of the Sabbath,
ones that were visible on the shore,
• and that day they kept not the Sabbath,
they approached them not;
thus We tried them
because they had been disobeying.
7:164 And *mention* when a community of them said:
• Why admonish a folk
whom God *is* one who causes to perish
or one who will be punished
with a severe punishment?
They said: To be free from guilt
before your Lord,
and so that perhaps they would be Godfearing.
7:165 So when they forgot
of what they had been reminded,
We rescued those who prohibited evil,
and We took those who did wrong
with a terrifying punishment
because they had been disobeying.
7:166 Then when they defied
what they were prohibited, We said to them:
Be you apes, that which is driven away!
7:167 And *mention* when **your** Lord caused to be
proclaimed that He would
surely raise up against them
until the Day of Resurrection those who cause to
befall on them an affliction
of a terrible punishment;°truly **your** Lord *is* Swift
in repayment;
and truly He *is* Forgiving, Compassionate.
7:168 And We sundered them in the region
into communities;
some of them *were*
the ones who were in accord with morality
and others *were* other than that;
and We tried them with benevolence

and evil deeds
so that perhaps they would return *to obedience*.
But they *were* succeeded by successors 7:169
who inherited the Book;
they take advantage of the nearer *world*,
and they say: We will be forgiven;
and if an advantage approachs them like it,
they would take it;
has not a solemn promise been taken from them
with the Book
that they would say about God only The Truth?
And have they studied what *is* in it;
and *know that* the Last Abode *is* better
for those who are Godfearing;
will you not, then be reasonable?
Those who keep fast to the Book 7:170
and perform the formal prayer,
We will not waste the compensation
of the ones who make things right.
Mention when We shook up the mountain, 7:171
over them *as* if it had been an over shadowing,
and they thought it *was* that which would fall on
them. *It was said:*Take firmly what We have given
you and remember what *is* in it
so that perhaps you would be Godfearing.

* Sec. 22

And *mention* when **your** Lord 7:172
took from the Children of Adam
—from their generative organs—
their offspring and called to them
to witness of themselves: Am I not your Lord;
they said: Yea! ^We bore witness^
so that you say not on the Day of Resurrection:
Truly we had been ones who were heedless of this.
Or you not say: 7:173
Our fathers before us
ascribed partners with God.
We had been offspring after them.
Shall **You** cause us to perish for what

the ones who dealt in falsehood accomplished?
7:174 And thus We explain Our signs distinctly
so that perhaps they would return.
7:175 And recount to them the tiding of him
to whom We gave Our signs,
but he cast himself off from them.
So Satan pursued him; then he became
among the ones who were in error.
7:176 And had We willed,
We would have exalted him with them,
but he inclined towards the earth
and followed his *own* desires.
And his parable *is* like the parable of a dog.
If you attack it, it pants,
or if you leave it, it pants.
That *is* the parable of the folk,
those who denied Our signs.
Then relate these narratives
so that perhaps they would reflect.
7:177 How evil *is* the parable
of the folk who denied Our signs!
And they had been doing wrong to themselves.
7:178 Whomever God guides,
then he *is* one who is truly guided
and whomever He causes to go astray,
then those, they *are* the ones who are losers.
7:179 And certainly We have made numerous for hell
many of the jinn and human kind.
They have hearts with which they understand not
and they have eyes with which they perceive not
and they have ears with which they hear not.
Those, they *are* like flocks.
Nay! They *are* the ones who go astray.
Those, they *are* the ones who are heedless.
7:180 To God *belongs* the Beautiful Names,
so call to Him by them
and forsake those who blaspheme His Names.
They will be given recompense
for what they had been doing.

And of those whom We have created 7:181
there is a community
that guides with The Truth,
and with it, *it is* just.

*

Sec. 23

And those who have denied Our signs, 7:182
We will draw them on gradually
from where they will not know.
And I will grant them indulgence for awhile. 7:183
Truly My strategizing *is* sure.
Have they not reflected? 7:184
There is no madness in their companion.
He *is* but a clear warner.
Have they not expected in the kingdom 7:185
of the heavens and the earth
and whatever things God has created
that perhaps their term *is* neared?
Then in what discourse after this
will they believe?
Whomever God causes to go astray 7:186
then *there is* no one who guides him.
And He forsakes them
in their defiance,
wandering unwilling to see.
They ask **you** about the Hour, 7:187
when will it berth;
say: The knowledge of that *is* only with my Lord.
None will display its time but He.
It is heavy, *hidden* in the heavens
and the earth.
It will approach you not but suddenly.
They will ask **you** *as* if **you** *were*
one who is well-informed about it.
Say: The knowledge of that
is only with God,
but most of humanity knows not.
Say: I rule not over myself either 7:188
for profit or for hurt but what God has willed.
And if the unseen had been known to me,

I should have acquired much good
and evil would not have afflicted me.
I am but a warner and a bearer of good tidings
to a folk who believe.

Sec. 24

*

7:189 *It is* He Who has created you from a single soul.
And out of it made its spouse
that he may rest in her.
And when he had laid over her,
she carried a light burden
and moved about with it.
But when she *was* weighed down,
they both called to God, their Lord, *saying*:
If **You** give us
one who is to act in accord with morality,
we will certainly be
among the ones who are thankful.
7:190 Then when He gave them both
one in accord with morality,
they made ascribed associates *with Him*
in what He had given them both.
God *is* Exalted then above
the partners they ascribe *with God*!
7:191 Will they ascribe partners with Him
who create nothing but are themselves created?
7:192 And they are not able to help them
nor help themselves?
7:193 And if you call them to the guidance,
they will not follow you.
It is equal whether you called to them
or you be ones who remain quiet.
7:194 Truly those whom you call to other than God
are servants like you.
So call to them and let them respond to you
if you have been ones who are sincere.
7:195 Have they feet by which they walk?
Or have they hands by which they take hold?
Or have they eyes by which they perceive?
Or have they ears by which they hear?

Say: Call you to those you ascribe *as* associates *with God.*
After that try to outwit me and give me no respite.
Truly God *is* my protector, 7:196
Who sent down the Book.
And He takes into His protection
the ones who are in accord with morality.
And those whom you call to other than Him, 7:197
they *are* not *able* to help you
nor are they able to help themselves.
And if **you** call them to the guidance, 7:198
they hear not.
You see them looking on **you**,
but they perceive not.
Take the extra 7:199
and command what is honorable.
And turn aside from the ones who are ignorant.
But if enmity is sown by Satan in **you**, 7:200
sowing enmity, then seek refuge in God.
Truly He *is* Hearing, Knowing.
Truly those who were Godfearing 7:201
when they were touched
by a visitation from Satan, they recollected.
That *is* when they *were* ones who perceive.
And their brothers cause them 7:202
to increase in error
and after that they never stop short.
And when **you** approach them not with a sign, 7:203
they said: Why have **you** not improvised one?
Say: I follow only what is revealed to me
from my Lord.
This is clear evidence from your Lord
and guidance and mercy
for a folk who believe.
And when the Quran is recited, 7:204
it is to be listened to and pay heed
so that perhaps you would find mercy.
And remember **your** Lord in **yourself** 7:205
humbly and with awe
instead of openly publishing the sayings

at the first part of the day and the eventide.
And be **you** not among the ones who are heedless.
7:206 Truly those who *are* with **your** Lord
grow not arrogant
from His worship and they glorify Him
and they prostrate themselves to Him.‡
*

Chapter 8
The Spoils of War (*al-Anfāl*)

In the Name of God
Sec. 1 The Merciful, The Compassionate
8:1 They ask **you** about the spoils of war.
Say: The spoils of war *belong* to God
and the Messenger
so be Godfearing of God and make things right
among you and obey God and his Messenger
if you have been ones who believe.
The ones who believe *are* only those
8:2 whose hearts take notice
when God *is* remembered.
When His signs are recounted to them,
their belief increases
and they put their trust in the Lord.
8:3 *They are* those who perform the formal prayer
and spend out of what We have provided them.
8:4 Those, they *are* the ones who truthfully believe.
There are for them degrees
with their Lord
and forgiveness and generous resources,
8:5 just *as* **your** Lord brought **you** out from
your house with The Truth, and truly a group of
people among the ones who believe
were the ones who disliked it.
8:6 They disputed with **you** about The Truth
—after it had become clear—
as if they had been driven to death
and they are looking on at *it*.
8:7 And when God promised you,

one of the two sections:
It will truly be for you.
And you wish that the one that is unarmed
should be yours.
And God wants that He verify The Truth
by His Words and to sever the last remnant
of the ones who are ungrateful,
that He may verify The Truth 8:8
and render untrue the untrue
even though the ones who sin dislike it.
Mention when you cried for help from your Lord 8:9
and He responded to you:
Truly I am One Who Reinforces you
with a thousand angels,
ones who come one after another.
And made God this *as* good tidings 8:10
for you so that with it
your hearts *will be* at rest in it?
And *there is* no help but from God *alone*.
Truly God *is* Almighty, Wise.
*
Sec. 2
Mention when a sleepiness enwrapped you 8:11
as a safety from Him.
He sent down water from heaven for you
and He purified you from it
and caused to be put away from you
the defilement of Satan.
He invigorated your hearts and made your feet
firm by it.
Mention when **your** Lord revealed to the angels: 8:12
I am truly with you, so make
those who have believed firm.
I will cast alarm into the hearts
of those who were ungrateful.
So strike above their necks
and strike each of their fingers from them.
That *is* because they made a breach with God 8:13
and His Messenger.
And to whomever makes a breach with God

and His Messenger,
then truly God *is* Severe in repayment.
8:14 That *is* for you, so experience it,
and truly for the ones who are ungrateful,
the punishment of the fire.
8:15 O those who have believed!
When you met those who were ungrateful
marching to battle,
then turn not your backs to them *in flight*.
8:16 And whoever turns his back that Day,
but one who withdraws from fighting
for a purpose or one who moves aside
to *another* faction, he surely will draw the burden
of the anger of God
and his place of shelter *is* hell.
And how miserable the Homecoming!
8:17 Then you kill them not,
but God killed them.
And **you** have not thrown
when **you** have thrown
but God threw that He might confer
on the ones who believe a fair trial from Him.
Truly God *is* Hearing, Knowing.
8:18 That *is* so, and truly God *is* One Who Makes Frail
the cunning of the ones who are ungrateful.
8:19 If you seek a judgment
then surely has drawn near to you
the victory and if you refrain yourselves,
then that *would be* better for you
and if you revert, We will revert.
And your factions will not avail you at all
• even though they be many.
And God *is* with the ones who believe.
Sec. 3 *
8:20 O those who have believed!
Obey God and His Messenger
and turn not away from him
when you hear *his command*.
8:21 And be not like those who said:

We have heard, when they hear not.
Truly the worst of moving creatures 8:22
with God
are unwilling to hear and speak
—those who are not reasonable.
If God had known any good in them 8:23
He would have caused them to be willing to hear
and even if He had caused them to be willing to
hear, they would have truly turned away,
and they *were* ones who turn aside.
O those who have believed! 8:24
Respond to God and to the Messenger
when He calls you to what gives you life
and know truly that God comes between a man
and his heart
and that to Him you will be assembled.
Be Godfearing of a test 8:25
which will not light
on those of you particularly
who did wrong
and know that God *is* truly Severe in repayment.
And remember when you *were* few, 8:26
taken advantage of because
of your weakness on the earth.
You fear humanity snatches you away
so He gave you refuge
and confirmed you with His help
and provided you with what is good
so that perhaps you would give thanks.
O those who have believed! 8:27
Betray not God and the Messenger
nor betray your trusts when you know.
And know that your wealth and your children 8:28
are a test and that God,
with Him *is* a sublime compensation.
*
Sec. 4
O those who have believed! 8:29
If you are Godfearing of God,
He will assign you

a Criterion between right and wrong
and will absolve you of your evil deeds
and will forgive you.
And God *is* Possessor of Sublime Grace.
8:30 And *mention* when those who plan against **you**,
those who were ungrateful,
to confine **you**
or to kill **you**
or to drive **you** out.
And they plan and God plans
but God *is* the Best of the ones who plan.
8:31 And when Our signs are recounted to them,
they said: We have heard *this*.
If we will, we would say the like of this.
Truly this *is* only fables of ancient ones.
8:32 And when they said: O God!
Truly if this has been
The Truth from **You**,
rain down rocks on us from heaven
or bring us a painful punishment.
8:33 But God has not been punishing them
while **you** *are* among them.
Nor has God been One Who Punishes them
while they ask for forgiveness.
8:34 And what *is* with them that God
should not punish them
while they bar *worshippers*
from the Masjid al-Haram
and they had not been its protectors?
Truly its protectors *are*
but ones who are Godfearing
except most of them know not.
8:35 Their formal prayer at the House had been
nothing but whistling and clapping of hands.
So experience the punishment
because you had been ungrateful.
8:36 Truly those who were ungrateful
spend their wealth
so that they bar the way of God.

They will spend it.
And after that it will become a regret for them.
And after that they will be vanquished
and those who were ungrateful
will be assembled in hell.
God will differentiate 8:37
the bad from what is good
and He will lay the bad, some on some other,
and heap them up altogether
and lay them into hell.
Those, they *are* the ones who are losers.
* Sec. 5
Say to those who were ungrateful: 8:38
If they refrain themselves,
what is past will be forgiven.
And if they repeat after that,
the customs that have passed away
of the ancient ones *are a warning*.
And fight them 8:39
until there be no persecution
and the way of life—all of it—be for God.
Then if they refrain themselves,
then truly God *is* Seeing of what they do.
And if they turn away, 8:40
then know that God *is* your Defender.
How excellent a Defender,
and how excellent a Helper!
*** Part 10
And know that whatever thing you gain of booty, 8:41
then truly one-fifth of it *belongs* to God
and to the Messenger
and to the possessors of kinship and the orphans
and the needy and the traveler of the way
if you have believed in God
and in what We sent forth to Our servant
on the Day of the Criterion
between right and wrong,
the day when the two multitudes met one another.
And God *is* Powerful over everything.

8:42 *Mention* when you *were* on the nearer bank
of the valley
and they *were* on the farther bank of the valley
and the cavalcade *was* below you.
Even if you had made a promise together,
you would have certainly been at variance
• *as* to the solemn declaration
because God has decreed a command
that had been accomplished
so that he who perishes might have perished
by a clear portent
and he who lives would live on
by a clear portent.
• And truly God *is* Hearing, Knowing.
8:43 *Mention* when God causes **you** to see them
as few in **your** slumbering.
If He had caused **you** to see them *as* many,
you would have lost heart
and contended with one another
about the command
except God saved you.
Truly He *is* Knowing of what *is* in the breasts.
8:44 And *mention* when He causes you to see them
when you met one another
as few in your eyes
and He makes you few in their eyes
so that God decrees a command
that would be accomplished
and commands are returned to God.

Sec. 6 *

8:45 O those who have believed!
When you met a faction,
then stand firm and remember God frequently
so that perhaps you would prosper.
8:46 And obey God and His Messenger
and contend not with one another
so that you lose heart and your competence go.
And have patience.
Truly God *is* with the ones who remain steadfast.

And be not like those who went forth 8:47
from their abodes recklessly
to show off to personages
and bar them from the way of God.
And God *is* One Who Encloses
what they do.
And *mention* when Satan made to appear pleasing 8:48
their actions to them and said:
No one *will be* the ones who are victors
against you *this* day
from among all personages
and truly I *will be* your neighbor.
But when the two factions sighted one another,
he receded on his two heels and said:
Truly I am free of you.
Truly I see what you see not.
Truly I fear God
and God *is* Severe in repayment.

*

Sec. 7

Mention when the ones who are hypocrites say 8:49
and those in whose hearts there *was* a sickness:
Their way of life deluded these.
But whoever puts his trust in God,
then truly God *is* Almighty, Wise.
And if you see when those who were ungrateful 8:50
are called to themselves by the angels
—they are striking their faces •
and their backs saying:
Experience the punishment of the burning.
That *is* because of what your hands have put 8:51
forward of evil; truly God *is* not unjust to His servants.
Similar to the custom of the people of Pharaoh 8:52•
and of those before them, •
they were ungrateful for the signs of God
so God took them for their impieties.
Truly God *is* Strong,
Severe in repayment.
That *is* because God will never cause to change 8:53
a divine blessing

when He has been gracious to a folk
• unless they alter what *is* within themselves.
And truly God *is* Hearing, Knowing.
8:54 *Their custom is* similar to the custom
• of the people of Pharaoh
and those before them.
They denied the signs of their Lord
so We caused them to perish for their impieties,
and We drowned the people of Pharaoh.
And they all had been ones who were unjust.
8:55 Truly the worst of moving creatures
with God
are those who were ungrateful
so they will not believe.
8:56 They *are* those with whom you made a contract.
After that every time they break their compact
and they are not Godfearing.
8:57 So if **you** come upon them in war,
then break them up,
whoever *is* behind them,
so that perhaps they would recollect.
8:58 And if **you** fear treachery from a folk,
then dissolve the relationship with them equally.
Truly God loves not
the ones who are traitors.

Sec. 8 *

8:59 And let not those who were ungrateful
assume that they will outdo Me.
Truly they *will* never weaken *Him*.
8:60 And prepare for them
whatever **you** are able of strength,
including a string of horses
to put fear in the enemy of God
and your enemy and others besides
whom you know them not.
God knows them.
And whatever thing you will spend
in the way of God,
the account will be paid in full to you

and wrong *is* not done to you.
And if they tend towards peace, 8:61
then tend towards it
and put trust in God.
Truly He *is* The Hearing, The Knowing.
And if they want to deceive **you**, 8:62
then truly God *is* Enough.
It is He Who has confirmed **you** with His help
and with the ones who believe. •
And He has brought their hearts together. 8:63
And if you had spent all that *is* in and on the
earth, you would not have
brought together their hearts,
except God brought them together.
Truly He *is* Almighty, Wise.
O Prophet! 8:64
God *is* Enough for **you**
and for whoever followed **you**
of the ones who believe.
*
Sec. 9
O Prophet! 8:65
Encourage fighting to the ones who believe.
If *there are* twenty among you, ones who remain
steadfast, they will vanquish two hundred.
And if *there are* a hundred among you,
they will vanquish a thousand
of those who were ungrateful
because they *are* a folk who understand not.
Now God has lightened *your burden* from you 8:66
for He knew that *there was* a weakness in you.
So if there would be a hundred of you,
ones who remain steadfast,
they will vanquish two hundred.
And if there would be a thousand of you,
they will vanquish two thousand,
with the permission of God
and God *is* with the ones who remain steadfast.
It has not been for a Prophet 8:67
that he should have prisoners of war

unless he gives a sound thrashing
in the region.
You want the advantages of the present,
but God wants the world to come,
and God *is* Almighty, Wise.

8:68 Were it not for a preceding prescription from
God, you would certainly have been afflicted with
a tremendous punishment for what you took.

8:69 Eat of what you have gained *as* booty,
lawful, what is good.
And be Godfearing of God.
Truly God *is* Forgiving, Compassionate.

Sec. 10

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8:70 O Prophet!
Say to those who *are* in your hands
of the prisoners of war:
If God knows any good in your hearts,
He will give you better
than that taken from you
and He will forgive you
and God *is* Forgiving, Compassionate.

8:71 But if they want treachery against **you**,
they have betrayed God before,
so He gave you power over them
and God *is* Knowing, Wise.

8:72 Truly those who have believed and have
emigrated and have struggled with their wealth
and their lives in the way of God and those who
have given refuge and have helped,
those *are* protectors, some of some others.
And those who have believed, but emigrate not,
you have no duty of friendship to them at all
until they emigrate.
And if they ask you for help in the way of life,
then it would be upon you to help them but
against the folk whom between you
and between them
there is a solemn promise
and God *is* Seeing of what you do.

And those who were ungrateful, 8:73
some *are* protectors of one another.
If you accomplish not allying with other believers
there will be persecution on the earth
and the hateful sin of corruption.
And those who have believed and have emigrated 8:74
and have struggled in the way of God
and those who have given refuge and helped,
those *are* they, the ones who truthfully believe.
For them *is* forgiveness and generous resources.
And those who have believed afterwards 8:75
and have emigrated and have struggled beside
you, then those *are* of you.
And those imbued through wombs, blood relations,
some are more deserving than some others
in what *is* prescribed by God.
Truly God *is* Knowing of everything.

Chapter 9
Repentance (*al-Tawbah*)

Sec. 1

God and His Messenger declare disassociation from 9:1
those with whom you made a contract among the ones
who were polytheists who violated it:
Roam about on the earth for four months 9:2
and know that you will not be
ones who frustrate God •
and that God *is* One Who Covers with shame
the ones who were ungrateful.
And the announcement from God 9:3
and His Messenger to humanity on the day of
the greater pilgrimage to Mecca *is* that God *is* free
from the ones who are polytheists
and so *is* His Messenger. •
Then it *will be* better for you if you repented.
But if you turned away, then know that you *are*
not ones who frustrate God.
And give tidings to those who were ungrateful
of a painful punishment.

9:4 But those with whom you have made a contract
—among the ones who are polytheists—
and after that they reduce you not at all
nor back they anyone against you,
then fulfill their compact with them
until their term of contract expires.
Truly God loves the ones who are Godfearing.

9:5 When have drawn away
the months of pilgrim sanctity,
then kill the ones who are polytheists
wherever you found them
and take them and besiege them
and sit in every place of ambush.
Then if they repented
and performed the formal prayer
and gave the purifying alms
then let them go their way.
Truly God *is* Forgiving, Compassionate.

9:6 And if anyone of the ones who are polytheists
seek asylum with **you**, then grant him protection
so that he may hear the assertions of God.
After that convey him to a place of safety.
That *is* because they *are* a folk who know not.

Sec. 2 *

9:7 How will *there be*
for the ones who are polytheists,
a compact with God and with His Messenger?
But for those with whom you made a contract
near the Masjid al-Haram,
so long *as* they went straight with you,
then go straight with them.
Truly God loves the ones who are Godfearing.

9:8 How? And if they get the better of you,
they regard not ties of relationship
with you nor a pact.
They please you with their mouths,
but their hearts refuse compliance
and many of them *are* ones who disobey.

9:9 They sold the signs of God

for a little price and barred others from His way.
Truly how evil *is* what they had been doing.
They regard not towards one who believes 9:10
either ties of relationship or a pact.
It is those, they, who *are* the ones who transgress.
But if they repented 9:11
and performed the formal prayer
and gave the purifying alms,
then they *are* your brothers in your way of life.
We explain the signs distinctly
for a folk who know.
But if they broke their sworn oaths 9:12
after their compact
and discredited your way of life,
then fight the leaders of ingratitude.
Truly they, their sworn oaths *are* nothing to them
so that perhaps they would refrain themselves.
Will you not fight a folk 9:13
who broke their sworn oaths
and *were* about to expel the Messenger?
They began the first time against you.
Will you dread them?
God has a better right that you should dread Him
if you have been ones who believe.
Fight them! God will punish them by your hands 9:14
and cover them with shame
and help you against them
and He will heal the breasts of a folk,
ones who believe
and put away the rage in their hearts 9:15
and God turns to whom He wills in forgiveness
and God *is* Knowing, Wise.
Or assumed you that you would be left 9:16
before God knows
those who have struggled among you?
And take not *anyone* to yourselves
other than God
and His Messenger and the ones who believe *as*
intimate friends?

And God *is* Aware of what you do.

Sec. 3

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9:17 It would not be for the ones who are polytheists
frequenting the places of prostration to God
while they *are* ones who bear witness
against themselves for their ingratitude.
Those, their actions are fruitless.
They *are* ones who will dwell in the fire forever!

9:18 Only he cultivates places of prostration to God
who believed in God and the Last Day
and performed the formal prayer
and gave the purifying alms
and dreads none but God.
Perhaps those *are* to be
among the ones who are truly guided.

9:19 Have you made
the giving of water to drink
to the ones who are pilgrims
and frequenting the Masjid al-Haram
the same *as* one who believed in God
and the Last Day and struggled
in the way of God?
They *are* not on the same level with God
and God guides not the folk, ones who are unjust.

9:20 Those who have believed and have emigrated
and have struggled in the way of God
• with their wealth and their lives
are sublime in their degree with God.
And those, they *are* the ones who are victorious.

9:21 Their Lord gives them good tidings of mercy
from Him and His contentment
• and of Gardens for them in which *is* abiding bliss.

9:22 They *are* ones who will dwell in them forever,
eternally.
Truly God,
with Him *is* a sublime compensation.

9:23 O those who have believed!
Take not to yourselves
your fathers and brothers *as* protectors

if they embrace disbelief instead of belief.
And whoever of you turns away to them,
then those, they *are* the ones who are unjust.
Say: If had been your fathers and your sons 9:24
and your brothers and your spouses
and your kinspeople
and the wealth you have gained
and the transactions you dread may slacken
and the dwellings
with which you are well-pleased
more beloved to you than God and His Messenger
and struggling in His Way,
then await until God brings His command.
And God guides not the folk, ones who disobey.
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Sec. 4
God has certainly helped you in many battlefields 9:25
and on the day of Hunayn
when you were impressed
with your great numbers,
but it avails you not at all.
And the earth *was* narrow
for you for all its breadth.
Then you turned
as ones who draw back.
After that God sent forth His tranquility 9:26
on His Messenger and on the ones who believed
and sent forth armies you see not
and punished those who were ungrateful.
And this *is* the recompense
of the ones who were ungrateful.
Then God will turn to whom He will 9:27
in forgiveness after that,
and God *is* Forgiving, Compassionate.
O those who have believed! 9:28
Truly the ones who are polytheists are unclean,
so let them not come near the Masjid al-Haram
after this year.
And if you fear being poverty-stricken,
God will enrich you out of His grace

had He willed. Truly God *is* Knowing, Wise.

9:29 Fight those who believe not in God
nor the Last Day nor forbid what God and His
Messenger have forbidden nor practice the way
of life of The Truth
among those who were given the Book
until they give the tribute out of hand
and they be ones who comply.

Sec. 5

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9:30 And the Jews said: Uzayr *is* the son of God
and the Christians said:
The Messiah *is* the son of God.
That *is* the saying with their mouths.
They conform with the sayings
of those who were ungrateful before.
May God take the offensive.
How they are mislead!

9:31 They have taken to themselves
their learned Jewish scholars
and their monks *as* lords other than God
and the Messiah son of Mary.
And they were only commanded
to worship The One God.
There is no god but He! Glory be to Him from
the partners they ascribe with Him!

9:32 They want to extinguish the light of God
with their mouths, but God refuses so that He
may fulfill His light even though the ones who
are ungrateful dislike it.

9:33 *It is* He Who has sent His Messenger
with the guidance and the way of life of The Truth
so that He may uplift it over all ways of life
even though the ones who are polytheists dislike it.

9:34 O those who have believed!
Truly *there are* many
of the learned Jewish scholars and monks
who consume the wealth of humanity
in falsehood
and bar from the way of God

and those who treasure up gold and silver
and spend it not in the way of God.
Give to them tidings of a painful punishment on a Day
it *will be* hot in the fire of hell. 9:35
Then by it are branded their foreheads
and their sides and their backs.
It will be said: This *is* what you treasured up
for yourselves so experience
what you had been treasuring up.
Truly the period of months with God 9:36
is twelve lunar months in the Book of God.
On the day when He created the heavens
and the earth
of them four are sanctified.
That *is* the truth-loving way of life.
So do not wrong yourselves in it.
And fight
the ones who are polytheists collectively,
as they fight you collectively.
And know that God
is with the ones who are Godfearing.
Truly the postponing a Sacred Month 9:37
is an increase in ingratitude.
By it cause to go astray
those who were ungrateful
for they permit it a year and forbid it a year
so that they agree with the period
that God has forbidden
and they permit what God has forbidden.
Made to appear pleasing to them
is the evil of their actions.
And God guides not the folk,
the ones who are ungrateful.

* Sec. 6

O those who have believed! 9:38
What *is* it with you
when *it is* said to you:
Move forward in the way of God,
you incline heavily downwards to the earth?

Are you so well-pleased with this present life
instead of the world to come?
But the enjoyment of this present life
is not but little compared to the world to come.
9:39 Unless you move forward,
He will punish you with a painful punishment
and *will have* in exchange for you a folk other
than you
and you will not injure Him at all
and God *is* Powerful over everything.
9:40 If you help him not,
then surely God has helped him
when those who were ungrateful drove him out.
The second of two,
when they *were* both in the cavern,
he says to his companion:
Feel no remorse, truly God *is* with us.
Then God sent forth His tranquility on him
and confirmed him with armies
that you see not
and made the word
of those who were ungrateful the lowest.
And the Word of
God *is* Lofty; God *is* Almighty, Wise.
9:41 Move forward light and heavy
and struggle with your wealth and your lives
in the way of God.
That *is* better for you if you had been knowing.
9:42 Had it been a near advantage
and an easy journey,
they would have followed **you**
except the destination of the journey
was distant for them.
And they will swear by God:
If we had been able,
we would have certainly gone forth with you.
They will cause themselves to perish
and God knows that they *are* the ones who lie.
Sec. 7 *

May God pardon **you**! 9:43
Why gave **you** permission to them
until it becomes clear to **you**
those who are sincere
and you know who *are* the ones who lie?
They ask not of **you** permission, 9:44
those who believe in God and the Last Day,
that they struggle
with their wealth and their lives
and God *is* Knowing
of the ones who are Godfearing.
It is only those who ask **your** permission 9:45
who believe not in God and the Last Day
and whose hearts *were* in doubt,
so they go this way and that in their doubts.
And if they had wanted to go forth, 9:46
certainly they would have prepared for it
some preparation,
except God disliked that they be aroused
so He caused them to pause and it was said:
Sit along with the ones who sit at home.
If they had gone forth with you, 9:47
they would have increased nothing for you,
but ruination.
And they would have rushed to and fro
in your midst with insolent dissension.
And among you *are* ones who would have
harkened to them and God *is* Knowing
of the ones who are unjust.
Certainly they were looking for dissension before 9:48
and turned around and around
for **you** the commands until The Truth drew near
and the command of God became manifest
although they *were* the ones who disliked *it*.
Among them *is* he who says: 9:49
Give me permission and tempt me not.
But they have descended into dissension
and truly hell *is* that which encloses
the ones who are ungrateful.

9:50 If lights on **you** benevolence,
they are raised to anger
but if an affliction lights on **you**,
they say: Surely we took our commands before.
And they turn away and they *are* glad.
9:51 Say: Nothing will light on us
but what God has been prescribing for us.
He *is* our Defender.
And in God let the ones who believe put their trust.
9:52 Say: Are you watching for something,
but one of the two fair things to befall us
and we watch for you,
whether God will light on you
a punishment
from Him
or from our hands, so watch!
We *are* ones who are waiting with you.
9:53 Say: Spend willingly or unwillingly
there *will be* only non-acceptance.
Truly you, you had been a folk, ones who disobey.
9:54 And not prevents access to being accepted
their contributions from them
but that they were ungrateful to God
and His Messenger
and that they not approach formal prayer
but while they *are* lazy
and they spend but *as* ones who dislike *to spend*.
9:55 So let not their wealth impress **you**
nor their children.
God wants only to punish them
in this present life
and so that their souls may depart
while they *are* ones who were ungrateful.
9:56 And they swear by God
that they *are* truly of you
while they *are* not of you.
They *are* but a folk who are in fear.
9:57 If they find a shelter or a place to creep into
or a place of retreat,

they would turn to it *as* they rush away.
And among them *there are* some who find fault
with **you** about charities. 9:58
If they have been given a part of it,
they are well-pleased,
but if they are not given of it,
that *is* when they are displeased.
Would that they were well-pleased
with what God gave them and His Messenger 9:59
and they had said:
God *is* Enough for us!
God will give to us of His grace
and so will His Messenger.
Truly to God we *are* ones who quest.

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Sec. 8

Charities *are* only for the poor and the needy 9:60
and the ones who work to collect it
and *for* those whose hearts were brought together
and to *free* the bondsperson
and the ones who are in debt
and in the way of God and
for the traveler of the way.
This *is* a duty to God
and God *is* Knowing, Wise.
And among them 9:61
are those who inflict torment
on the Prophet and say:
He *is* unquestioning.
Say: He *is* unquestioning
of what is good for you.
He believes in God and believes
in ones who believe
and he *is* a mercy
to those of you who have believed.
And those of you who inflict torment
on the Messenger of God,
for them *is* a painful punishment.
They swear by God 9:62
to you to please you,

but God and His Messenger have better right
that they should please Him if they have been
ones who believe.

9:63 Know they not
that whoever opposes God
and His Messenger, then truly for him
will be the fire of hell
— one who will dwell in it forever?

9:64 That *is* the tremendous degradation.
The ones who are hypocrites are fearful
that should be sent down against them
a chapter of the Quran to tell them what *is* in
their hearts.
Say: Ridicule us but truly God *is* One Who Drives
Out that of which you are fearful.

9:65 And if you ask them, they will say:
Truly we had only been engaging
in idle talk and playing.
Say: Was it God and His signs
and His Messenger
that you had been ridiculing?

9:66 Make no excuses!
Surely you have disbelieved after your belief.
If We pardon a section of you,
We will punish another section
because truly they had been ones who sin.

Sec. 9 *

9:67 The ones who are male hypocrites
and the ones who are female hypocrites,
some *are* of some other.
They command that which is immoral
and prohibit that which is moral
and close their hands.
They have forgotten God
so He has forgotten them,
truly the ones who are hypocrites,
they *are* the ones who disobey.

9:68 And God has promised
the ones who are male hypocrites

and the ones who are female hypocrites
and the ones who are ungrateful,
the fire of hell, ones who will dwell in it forever!
It *will be* enough for them.
God has cursed them and for them
is an abiding punishment.
Like those before you 9:69
who had more strength
than you and had more wealth and children
and they had enjoyed their apportionment,
so you enjoyed your apportionment
as enjoyed
those who *were* before you
their apportionment
and you engaged in idle talk
as they engaged in idle talk.
As to those, their actions *are* fruitless in the present
and *are* such in the world to come and those,
they *are* the ones who are losers.
Approaches them not the tidings 9:70
of those before them:
The folk of Noah and of Ad and of Thamud,
and of a folk of Abraham,
and of the Companions of Midian,
and of the cities overthrown?
Their Messengers approached them
with the clear portents
so it had not been God who did wrong to them.
Rather they had been doing wrong to themselves.
The ones who are male believers 9:71
and the ones who are female believers,
some are protectors of some other.
They command to that which is moral
and they prohibit that which is immoral
and they perform the formal prayer
and give the purifying alms
and obey God and His Messenger.
Those, God will have mercy on them,
truly God *is* Almighty, Wise.

9:72 God has promised
the ones who are male believers
and the ones who are female believers
Gardens beneath which rivers run,
ones who will dwell in them forever
and good dwellings in the Gardens of Eden.
And the greater contentment *is* with God.
That *is* the winning the sublime triumph.

Sec. 10 *

9:73 O Prophet!
Struggle with the ones who are ungrateful
and the ones who are hypocrites
and be harsh against them.
And their place of shelter *is* hell.
How miserable the Homecoming!

9:74 They swear by God that they said nothing
against the Prophet but certainly they said
the word of ingratitude and they were ungrateful
after their submission to God
and they *were* about to do something
that they never attain.
And they took not revenge but that God had
enriched them and His Messenger with His grace.
And if they repent, it would be better for them
and if they turn away,
God will punish them with a painful punishment
in the present and in the world to come.
And *there is* not for them on earth
either a protector or a helper.

9:75 And of them *are* some who made a contract with
God saying: If He gave us of His grace,
we will be charitable
and certainly we *will be*
among the ones who are in accord with morality.

9:76 Then when He gave them of His grace,
they became misers with it and turned away
and they *were* ones who turn aside.

9:77 He made the consequence to be hypocrisy
in their hearts

until a Day they will meet Him
because they broke with God
what they had promised Him
because they had been lying against Him.
Know they not that God knows 9:78
their conspiring secretly and their secret?
And that God *is* The Knower
of the unseen.
Those who find fault with 9:79
ones who are volunteer donors to charities from
among the ones who believe and those who find
only the means for their striving so they derided
them— God will deride them
and they will have a painful punishment.
Whether **you** ask for forgiveness for them
or ask not for forgiveness for them.
If **you** ask for forgiveness 9:80
for them seventy times,
God will never forgive them.
That *is* because they were ungrateful to God
and His Messenger and God guides not the folk,
the ones who disobey.

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Sec. 11

The ones who were left behind *were* glad 9:81
of their positions
behind the Messenger of God
and they disliked
struggling with their wealth and themselves
in the way of God.
And they said:
Move not forward in the heat.
Say: The fire of hell
has more severe heat.
Would that they had been understanding!
So let them laugh a little and weep much 9:82
as a recompense for what they had been earning.
If God returned **you** 9:83
to a section of them
and they asked **your** permission for going forth,

then say: You will never ever go forth with me
nor fight an enemy with me. You *were* well-
pleased sitting out the first time. Then sit with
ones who await with those who lagged behind.
9:84 Pray not formally
for any of them who has died,
ever, nor stand up at his grave.
Truly they were ungrateful to God and His Messenger
and died while they *were* ones who disobey.
9:85 And let not their wealth impress you
nor their children.
For God wants but to punish them
with these in the present
and so that their souls will depart
while they *are* ones who are ungrateful.
9:86 And when a chapter of the Quran was sent forth
saying that: Believe in God
and struggle along with His Messenger,
those imbued with affluence among them
asked permission of **you** and they said: Forsake
us. We would be with the ones who sit at home.
9:87 They were well-pleased to be
with those who stay behind
and a seal was set on their hearts
so they understand not.
9:88 But the Messenger and those who have believed
with him
have struggled with their wealth and their lives.
Those, for them *are* good deeds.
It is those, they *are* the ones who will prosper.
9:89 God has prepared for them Gardens
beneath which rivers run,
ones who will dwell in them forever.
That *is* the winning the sublime triumph.
Sec. 12 *
9:90 The ones who had excuses drew near
from among the nomads
that permission might be given them,

and they sat back,
those who had lied against God and to His
Messenger.
Will light on those who were ungrateful
among them a painful punishment.
Not on the weak nor on the sick 9:91
nor on those who find nothing to spend
is there fault
if they *are* true to God and His Messenger.
There is no way
against the ones who are doers of good.
And God *is* Forgiving, Compassionate.
Nor on those who when they approached **you** 9:92
for what would carry them,
you have said:
I find not what will carry you.
So they turned away
while their eyes overflow with tears of grief
when they find nothing
for them to spend *in the way of God*.
***
Part 11
The way of blame *is* only against 9:93
those who ask permission of **you**
to *remain behind* and they *are* rich.
They *are* well-pleased to be
with those who stay behind
and God has set a seal on their hearts
so that they know not.
They will make excuses to you 9:94
when you return to them.
Say: Make no excuses.
We will never believe you.
Surely God has told us news about you.
God and His Messenger
will consider your actions.
After that you will be returned to
One Who Has Knowledge
of the unseen and the visible.
Then He will tell you

of what you had been doing.
9:95 They will swear to you by God
when you turned about to them
so that you may renounce them.
So renounce them.
Truly they *are* a disgrace
and their place of shelter
is hell *as* a recompense
for what they had been earning.
9:96 They swear to you
so that you will be well-pleased with them.
So while you may be well-pleased with them,
then truly God *is* not well-pleased
with the folk, the ones who disobey.
9:97 The nomads *are* stauncher in ingratitude and
hypocrisy and more likely not to know
the ordinances that God
has sent forth to His Messenger
and God *is* Knowing, Wise.
9:98 And of the nomads *are some who* take
what they spend to themselves
as something owed *them*
and await for some turn of your fortunes.
Theirs *will be* a morally evil turn of fortune
and God *is* Hearing, Knowing.
9:99 And of the nomads *are* some who believe in God
and the Last Day and take what they spend
as an offering to God and the Messenger
on whom blessings will be sent to them.
No doubt these *are* not but
an offering from them.
God will cause them to enter into His mercy.
Truly God *is* Forgiving, Compassionate.

Sec. 13 *

9:100 As for the foremost, the ones who take the lead
among the ones who emigrate
and the helpers and those who followed them
with kindness,
God was well-pleased with them

and they were well-pleased with Him.
He prepared for them Gardens
beneath which rivers run,
ones who will dwell in them forever, eternally.
That *is* the winning the sublime triumph.
And from those around you of the nomads 9:101
are ones who are hypocrites.
And from among the people of the city
some have grown bold
in hypocrisy.
You know them not
but We know them.
We will truly punish them twice *in this world*.
After that they will be returned
to a tremendous punishment.
And others have acknowledged their impieties. 9:102
They have mixed acts that are in accord with
morality with others that are bad deeds.
Perhaps God will turn to them in forgiveness.
Truly God *is* Forgiving, Compassionate.
Take charity from their wealth 9:103
that **you** would purify them
and make them pure with it.
And invoke blessings for them.
Truly **your** supplications will bring
a sense of rest to them
and God *is* Hearing, Knowing.
Know they not that God 9:104
is He Who accepts remorse
from His servants
and takes charities and that God,
He *is* The Accepter of Repentance,
The Compassionate?
And say: Act! 9:105
God will consider your actions
and so *will* His Messenger
and the ones who believe
and you will be returned to Him,
One Who has Knowledge

of the unseen and the visible.
Then He will tell you what you had been doing.
9:106 And *there are* others who were waiting in
suspense for the command of God.
Either He will punish them
or He will turn to them in forgiveness.
And God *is* Knowing, Wise.
9:107 And *mention* those who took to themselves
places of prostration by injuring
and in ingratitude
and separating and dividing
between the ones who believe
and *as* a stalking place
for those who warred
against God and His Messenger before.
And they will certainly swear
that we wanted nothing but fairness
and God bears witness
that they *are* truly ones who lie.
9:108 And stand not up in it ever!
A place of prostration that was founded from the
first day on God-consciousness *is* more rightful
that **you** stand up in it. In it are men who love to
be purified. And God loves the ones who keep
themselves clean.
9:109 Is one who founds his structure
on the God-consciousness of God
and His contentment
better than he
who founds his structure on the brink
of a crumbling, tottering bank of a river
so that it tumbled with him
into the fire of hell
and God guides not the folk,
the ones who are unjust!
9:110 The structure they have built will continue
the skepticism in their hearts
until their hearts *are* cut asunder
and God *is* Knowing, Wise.

*

Sec. 14

Truly God has bought 9:111
from the ones who believe themselves
and their properties for the Garden *is* theirs!
They fight in the way of God
so they kill and are slain.
It is a promise rightfully on Him
in the Torah
and the Gospel
and the Quran.
And who *is* more true
to His compact than God?
Then rejoice in the good tidings
of the bargain that you made
in the trade with Him.
And that, *it is* the winning the sublime triumph
for the repentant worshippers, 9:112
the ones who praise,
the ones who are inclined to fasting,
the ones who bow down,
the ones who prostrate themselves,
the ones who command that which is moral
and the ones who prohibit that which is immoral,
and the ones who guard the ordinances of God,
and give good tidings to the ones who believe!
It has not been for the Prophet 9:113
and those who have believed
to ask for forgiveness
for ones who are polytheists
—even though they be imbued with kinship—
after it became clear to them
that they *are* the Companions of Hellfire.
And had not been Abraham asking for 9:114
forgiveness for his father only because
of a promise he had made promising him?
Then when it became clear to him
that truly he *was* an enemy to God,
he cleared himself from him.
Truly Abraham *was* sympathetic

and forbearing.
9:115 And God would not cause a folk to go astray
after He has guided them
until He had made manifest to them
of what they should be Godfearing.
Truly God *is* Knowing of everything.
9:116 Truly, God, to Him *belongs* the dominion
of the heavens and the earth.
He gives life and He causes to die.
And *there is* not for you other than God,
either a protector or a helper.
9:117 Certainly God turned towards the Prophet
and the ones who emigrate and the helpers
who followed him
in the hour of adversity
after the hearts of a group of people
were about to swerve among them.
After that He turned towards them.
Truly He *is* Gentle, Compassionate.
9:118 And upon the three who were left behind
when the earth became narrow for them
—for all its breadth—
and their souls became narrow for them
and they thought that *there was* no shelter
from God except *in Him*,
after that He turned towards them
so that they would turn towards Him.
Truly God, He *is* The Accepter of Repentance,
The Compassionate.

Sec. 15 *

9:119 O those who have believed!
Be Godfearing of God
and be among the ones who are sincere.
9:120 It had not been for the people of the city,
and those of the nomads around them,
to stay behind from the Messenger of God,
nor prefer themselves more than himself;
that *is* because neither thirst lits on them
nor fatigue, nor famine

in the way of God,
nor tread they any treading,
enraging the ones who are ungrateful,
nor glean any gleaning *of ground*
against the enemy
but *as* an act in accord with morality
written down for them;
truly God wastes not the compensation
of the ones who are doers of good.
Nor spend they contributions 9:121
be they small or great;
nor cross they over a valley,
but it was written down for them
that God will give recompense to them
for the fairest of what they had been doing.
And it has not been for the ones who believe 9:122
to move forward collectively;
if every band moved forward of them
but a section of people only,
it may be that they become
learned in the way of life and warn their folk
when they return to them
so that perhaps they would beware?

* Sec. 16

O those who have believed! 9:123
Fight the ones who are near you
of the ones who are ungrateful
and let them find harshness in you.
And know that God
is with the ones who are Godfearing.
And whenever 9:124
there was sent forth a chapter
of the Quran, some of them say:
Which of you has this increased in belief?
As for those who have believed,
it has increased them in belief
and they rejoice at the good tidings.
But *as* for those in whose hearts *there is* a sickness, 9:125
it increased disgrace to their disgrace

and they die while they
are the ones who are ungrateful.
9:126 Consider they not that they *are* to be tried
each one or two times a year?
After that they neither
repent nor they recollect.
9:127 And whenever there was sent forth
a chapter of the Quran,
they look on some *saying*:
Is anyone seeing you?
After that they took flight.
God has turned away from their hearts
because they *are* a folk who understand not.
9:128 Certainly *there* drew near to you a Messenger
from among yourselves.
It was grievous to him if you fell into misfortune.
He *is* anxious for you
and to the ones who believe,
gentle, compassionate.
9:129 But if they turn away, say:
God *is* enough for me.
There *is* no god but He.
In Him I put my trust
and He *is* the Lord of the Sublime Throne.

Chapter 10
Jonah (*Yūnus*)

Stage 3 In the Name of God
Sec. 1 The Merciful, The Compassionate
10:1 Alīf, Lām, Rā.
These *are* the signs of the wise Book.
10:2 Has it been for humanity to wonder
that We have revealed to a man
from among them who warns humanity
and gives good tidings
to those who have believed
so that they will have an indisputable footing
with their Lord?

The ones who are ungrateful said:
Truly this *is* one who is a clear sorcerer.
Truly your Lord *is* God 10:3
Who created the heavens
and the earth in six days.
After that turned Himself to the Throne,
managing the command.
There is no intercessor but after His permission.
That *is* God, your Lord, so worship Him alone.
Will you not then recollect?
To Him *is* your return, altogether. 10:4
The promise of God *is* true.
It is He Who begins the creation.
After that He will cause it to return
so that He may give recompense
to those who have believed
and the ones who have acted in accord with
morality with equity.
And those who are ungrateful,
for them *is* a drink of scalding water
and a painful punishment
because they had been ungrateful.
It is He Who made the sun an illumination 10:5
and the moon *as* a light
and ordained its mansions
so that you would know
the number of the years and the reckoning.
God created that only in Truth.
He explains distinctly the signs
for a folk who know.
Truly in the alternation of the nighttime 10:6
and the daytime
and whatever God has created
in the heavens and the earth *are* signs
for a folk who are Godfearing.
Truly those who hope not 10:7
for their meeting with Us,
but are well-pleased with this present life
and *are* secure in it

and those who *are* of the ones
who are heedless of Our signs,
10:8 those, their place of shelter *will be* the fire
because of what they had been earning.
10:9 Truly those who have believed
and the ones who have acted
in accord with morality,
their Lord will guide them in their belief.
Rivers will run beneath them in Gardens of Bliss
10:10 calling out from them:
Glory be to **You**, O God!
And their greetings in it *will be*: Peace!
And the last of their calling out
will be that the Praise *belongs* to God
the Lord of the worlds!

Sec. 2 *

10:11 And if God were to quicken chastisement
for humanity,
as they would desire to hasten for the good,
their term would be decided
but We leave those who hope not
for the meeting with Us wandering,
unwilling to see in their defiance.
10:12 And when harm has afflicted the human being,
he calls to Us on his side
or *as* one who sits at home
or *as* one who is standing up.
But when We have removed his harm from him,
he passed by *as* if he had never called to Us
for harm that afflicted him.
Thus it was made to appear pleasing
to the ones who are excessive
what they had been doing.
10:13 And certainly We caused to perish generations
before you
• when they did wrong
while their Messengers drew near
with the clear portents,
but they had not been such *as* to believe.

Thus We give recompense to the folk,
the ones who sin. 10:14
After that We made you viceregents on the earth
after them that We might look on how you would do.
And when are recounted to them Our signs, 10:15
clear portents, those who hope not
for their meeting with Us said:
Bring us a Recitation
other than this or substitute it.
Say: *It is* not possible for me to substitute it
of my own accord.
I follow nothing but what is revealed to me.
Truly I fear if I were to rebel against my Lord
a punishment on the tremendous Day.
Say: Had God willed, 10:16
I would not have recounted to you
nor would He have caused you to recognize it.
Surely I have lingered in expectation
among you a lifetime before this.
Will you not then be reasonable?
So who did greater wrong 10:17
than he who devised a lie against God
or denied His signs?
Truly the ones who sin will not prosper.
And they worship other than God 10:18
things that injure them not
nor profit them
and they say:
These *are* our intercessors with God.
Say: Are you telling God
of what He knows not
in the heavens nor in and or on the earth?
Glory be to Him and exalted *is* He
above all partners they ascribe *with Him*.
And humanity had not been but one community 10:19
but then they became at variance.
And *were* it not for a Word
that preceded from **your** Lord,
it would have been decided between them

immediately about what they *are* at variance in it.
10:20 And they say:
Why *was* a sign not sent forth
from his Lord?
Say: Truly the unseen *belongs* only to God.
So wait awhile.
Truly I am with you
of the ones who are waiting awhile.

Sec. 3 *

10:21 And when We caused humanity
to experience mercy
after tribulation had afflicted them,
that *is* when they conspire against Our signs.
Say: God *is* Swifter in planning.
Truly Our messengers
write down what you plan.
10:22 He *it is* Who sets you in motion
through dry land
and the sea until when you *are* in boats
and they ran them with the good wind
and they were glad in it,
a wind storm drew near to them.
Waves drew near from every place
and they thought that they were enclosed by it.
• They called to God,
ones who are sincere and devoted
in their way of life to Him *saying*:
If **You** were to rescue us from this,
we would certainly be
of the ones who are thankful.
10:23 But when He rescued them,
that *is* when they *are* insolent
in and on the earth without right.
O humanity, your insolence
is only against yourselves,
an enjoyment of this present life.
After that to Us *is* your return.
Then We will tell you what you had been doing.
10:24 The parable of this present life *is* but like water

that We sent forth from heaven.
It mingled with the plants of the earth
—from which you eat—humanity and flocks—
until when the earth took its ornaments
and was decorated and its people
thought that truly they *were*
the ones who had the power over it,
Our command approached it
by nighttime or by daytime.
Then We made it stubble
as if it had not flourished yesterday.
Thus We explain distinctly
the signs for a folk who reflect.
And God calls to the Abode of Peace 10:25
and He guides
whom He wills to a straight path.
For those who have done good 10:26
is the fairest and increase.
Neither will gloom come over their faces nor
abasement.
Those *are* the Companions of the Garden.
They, ones who will dwell in it forever.
And for those who have earned evil deeds, 10:27
the recompense of an evil deed *will be*
its like and abasement will come over them.
They *will have* none but God
as one who saves from harm.
It is as if their faces were covered
with a strip of the growing dark night.
Those *are* the Companions of the Fire.
They *are* ones who will dwell in it forever.
And on a Day We will assemble them altogether. 10:28
After that We will say
to those who ascribe partners
with God: *Stay* in your place,
you and your ascribed associates.
Then We will set a space
between them.
And their ascribed associates would say:

It had not been us that you were worshipping.
10:29 And God has sufficed *as* a witness
between you and between us.
We had been of your worship
certainly ones who were heedless.
10:30 There every soul will be tried
for what it has done in the past.
And they would be returned to God,
their Defender, The Truth
and from them will go astray
what they had been devising.

Sec. 4 *

10:31 Say: Who provides for you
from the heaven and the earth?
Who controls
having the ability to hear and sight?
And Who brings out the living from the dead
and brings out the dead from the living?
And who manages the command?
They *will* then say: God!
Say: Will you not be Godfearing?
10:32 Such *is* God, your Lord, The Truth.
And what else *is there* after The Truth
but wandering astray?
How then *are* you turned away?
10:33 Thus has the Word of **your** Lord been realized
against those who disobeyed
that they will not believe.
10:34 Say: Are there
among your ascribed associates
with God one who begins the creation
and then causes it to return again?
Say: God begins the creation.
After that He causes it to return
and where you are misled!
10:35 Say: Are there among
your ascribed associates *with God*
ones who guide to The Truth?
Say: God guides to The Truth.

Has not He who guides to The Truth
a better right to be followed
than he who guides not
unless he himself be guided?
What is the matter with you?
How you give judgment!
And most of them follow nothing but opinion. 10:36
Truly opinion avails them not
against The Truth at all.
Truly God *is* Knowing
of what they accomplish.
This Recitation has not been devised 10:37
by other than God
because it establishes *as* true
what *was* before it
and *as* a decisive explanation of the Book.
There is no doubt in it.
It is from the Lord of the worlds.
Or they will say: He devised it. 10:38
Say: Bring a chapter of the Quran like it
and call to whomever you are able
—other than God—
if you have been ones who are sincere.
Nay! They denied the knowledge 10:39
that they comprehended not
while approaches them not
the interpretation.
Thus those before them denied.
So look on how has been the Ultimate End
of the ones who are unjust!
And of them *are* those who believe in it 10:40
and of them *are* those who believe not in it.
And **your** Lord *is* greater in knowledge
of the ones who make corruption.

* Sec. 5

And if they denied **you**, then say: 10:41
For me *are* my actions
and for you *are* your actions.
You *are* free of what I do

and I *am* free of what you do.

10:42 And among them *are* some who listen to **you**.
So cause **you** someone unwilling to hear,
to hear when they have not been reasonable?

10:43 And among them *are* some who look on **you**.
So guide **you** the unwilling to see
even though they had not been perceiving?

10:44 Truly God does not wrong humanity at all,
but humanity does wrong itself.

10:45 And on a Day He will assemble them
as if they had not been lingering in expectation
but an hour of the daytime.
They will recognize one another
among themselves. Surely those who denied have
lost the meeting with God and they had not been
ones who are truly guided.

10:46 Whether We cause **you** to see
some of what We promise them
or We call **you** to Us,
then to Us *is* their return.
After that God will be witness
to what they accomplish.

10:47 Every community has its Messenger
so then when their Messenger drew near,
it will be decided between them with equity
and wrong will not be done to them.

10:48 And they say: When *is* this promise
if you have been ones who are sincere?

10:49 Say: I control not
either hurt or profit for myself,
but what God willed.
To every community there *is* a term.
When their term draws near,
neither will they delay it an hour
nor will they press it forward.

10:50 Say: Have you yourselves considered
that if His punishment approached you
at nighttime or at daytime,
for which *portion*

would the ones who sin be ones who seek to hasten?
After that when it falls on you 10:51
will you believe in it?
Now? While you have been seeking to hasten it?
After that it would be said 10:52
to those who did wrong to themselves:
Experience the punishment for eternity!
Will you be given recompense but for what you
had been earning?
And they ask **you** to be told: Is it true? 10:53
Say: Yes! By my Lord *it is* The Truth
and you *are* not ones who weaken Him.
*
Sec. 6
And if there would be for every person 10:54
who has done wrong
whatever *is* in or on the earth,
he would certainly offer it for his ransom
and they would keep secret their self-reproach
when they consider the punishment
but it will be decided between them with equity.
And wrong *is* not done to them.
No *doubt* to God *belongs* all that *is* 10:55
in the heavens and the earth.
No doubt the promise of God *is* true,
but most of them know not.
It is He Who gives life and causes to die 10:56
and to Him you will return.
O humanity! 10:57
Surely an admonishment
has drawn near to you from your Lord
and a healing for what *is* in the breasts
and a guidance and a mercy
for ones who believe.
Say: In the grace of God and in His mercy 10:58
therein let them be glad.
That *is* better than what they gather.
Say: Have you yourselves considered 10:59
from what God has sent forth for you
of provision

and that you have made some of it unlawful
and some lawful?
Say: Has God given this permission to you
or devise you against God?
10:60 And what *is* the opinion
of those who devise a lie against God
on the Day of Resurrection?
Truly God *is* Possessor of Grace to humanity
but most of them give not thanks.
Sec. 7 *
10:61 Neither have **you** been on any matter
nor have **you** recounted from Recitation
nor *are* you doing any action
but We have been
ones who bear witness over you
when you press on it.
And nothing escapes from **your** Lord
of the weight of an atom in or on the earth
nor in the heaven nor what *is* smaller than that
nor what *is* greater than that,
but *it is* in a clear Book.
10:62 No doubt with the faithful friends of God
there *will be* neither fear in them
nor will they feel remorse.
10:63 Those who have believed
and were Godfearing,
10:64 for them *are* good tidings
in this present life and in the world to come.
There is no substitution for the Words of God.
This *is* the winning the sublime triumph.
10:65 And let not their saying dishearten **you**.•
Truly all great glory *belongs* to God.
He *is* The Hearing, The Knowing.
10:66 No doubt to God *belongs* whatever *is* in the
heavens and whatever *is* in and on the earth.
And follow not those who call to
ascribed associates besides God.
They follow nothing but opinion
and they do nothing but guess.

It is He Who has made the nighttime for you 10:67
so that you may rest in it and the daytime
for one who perceives.
Truly in this *are* signs
for a folk who hear.
They said God has taken to Himself a son, 10:68
glory be to Him. He *is* Sufficient.
To Him *is* whatever *is* in the heavens
and in and on the earth.
With you *there is* no authority for this.
Say you against God
what you know not?
Say: Truly those who devise lies against God, 10:69
they will not prosper,
only an enjoyment in the present!
After that to Us *will be* their return. 10:70
After that We will cause them
to experience
the severe punishment
because they had been ungrateful.

* Sec. 8

And recount to them the tidings of Noah 10:71
when he said to his folk: O my folk!
If my station has been troublesome to you
and my reminding you of the signs of God,
then in God I put my trust.
So agree upon your affair along
with your ascribed associates.
After that have no cause for doubt
in your affair.
After that decide against me
and give me no respite.
Then if you turn away, 10:72
I have not asked you for any compensation.
My compensation *is* with God
and I was commanded
that I be of the ones who submit.
Then they denied him so We delivered him 10:73
and those with him

on the ship
and we made them the viceregents
while We drowned
those who denied Our signs.
Then look on how had been the Ultimate End
of the ones who are warned!
10:74 Then We raised up Messengers
after him to their folk.
They drew near them with the clear portents,
but they would not believe
in what they had denied before of it.
Thus We set a seal on the hearts
of the ones who are aggressors.
10:75 After that We raised up
after them Moses and Aaron
to Pharaoh and his Council with Our signs.
Then they grew arrogant and they had been a
folk, ones who sin.
10:76 So when The Truth drew near to them from Us,
they said: Truly this *is* clear sorcery!
10:77 Moses said: Say you this about The Truth
when it has drawn near to you?
Is this sorcery?
And the ones who are sorcerers will not prosper.
10:78 They said: Have **you** drawn near to us
to turn us from what we found our fathers on
so that you two
may have dominion on the earth?
We *are* not ones who believe in the two of you.
10:79 And Pharaoh said:
Bring to me every one who is a knowing sorcerer.
10:80 And when the ones who
were sorcerers drew near, Moses said to them:
Cast down with the ones who cast.
10:81 Then when they had cast Moses said:
What you have brought about *is* sorcery;
truly God will render it untrue.
Truly God makes not right the actions
of the ones who make corruption.

And God will verify The Truth by His Words, 10:82
although the ones who sin dislike it much!

* Sec. 9

But none believed Moses 10:83
but the offspring of his folk
because of the fear of Pharaoh and his Council
that he would persecute them.
And truly Pharaoh *was* one who exalted himself
on the earth and he *was* truly of
the ones who are excessive.
And Moses said: O my folk! 10:84
If you have been believing in God,
then put your trust *in Him*,
if you have been ones who submit.
Then they said: We put our trust in God. 10:85
Our Lord! Make us not a temptation
for the folk,
the ones who are unjust
and deliver us by **Your** Mercy from the folk, 10:86
the ones who are ungrateful.
And We revealed to Moses and his brother that: 10:87
Take houses *as* dwellings for your folk,
make your houses a direction of formal prayer
and perform the formal prayer
and give good tidings to the ones who believe.
And Moses said: Our Lord! 10:88
You have given to Pharaoh and his Council
adornment and wealth
in this present life.
Our Lord! Cause them to go astray
from **Your** way.
Our Lord! Obliterate their wealth
and harden their hearts
so that they believe not
until they consider the painful punishment.
He said: Surely you both were answered,
so go straight both of you 10:89
and follow not the way
of those who know not.

10:90 And We brought the Children of Israel
over the sea and Pharaoh
and his army pursued them
in insolence and acting impulsively
until when overtaken by drowning, he said:
I believe that *there is* no god but He
in Whom the Children of Israel believe
and I am one who submits.

10:91 *It was said*: Now surely **you** have rebelled before
and had been among the ones who made corruption.

10:92 So on this day We will deliver **your** physical form
that **you** may be a sign
to those who *are* after **you**.
And truly many among humanity
are the ones who are heedless of Our signs.

Sec. 10 *

10:93 And certainly We placed the Children of Israel
in a sound settlement
and provided them with what is good
and they were not at variance
until knowledge drew near to them.
Truly **your** Lord will decree between them
on the Day of Resurrection
about what they had been at variance in it.

10:94 So if **you** have been in uncertainty
about what We have sent forth to **you**,
then ask those who recite the Book before **you**.
Certainly The Truth
has drawn near to **you**
from **your** Lord so be **you** not
among the ones who contest.

10:95 And be **you** not among those who denied the
signs of God, for then **you** would be among the
ones who are losers.

10:96 Truly those against whom is realized
through the Word of **your** Lord
will not believe

10:97 — even if every sign drew near to them—
until they consider the painful punishment.

And has there been a town that believed 10:98
and profited from its belief
other than the folk of Jonah?
When they believed,
We removed from them the punishment
of degradation in this present life
and gave them enjoyment for a while.
And had **your** Lord willed, all of those on earth 10:99
would have believed altogether.
So would **you** compel humanity against their will
until they become ones who believe?
And it would not be for any person to believe 10:100
but by the permission of God.
And He lays disgrace
on those who are not reasonable.
Say: Look on what *is* 10:101
in the heavens and the earth.
And neither the signs nor the warning
avail a folk who believe not.
So Wait they awhile like in the days 10:102
of those who passed away before them?
Say: So wait awhile.
I am with you among the ones waiting awhile!
After that We rescue Our Messengers 10:103
and those who have believed.
Thus *it is* an obligation upon Us
to deliver the ones who believe.

* Sec. 11

Say: O humanity! 10:104
If you *were* in uncertainty *as* to my way of life,
then I will not worship
those whom you worship other than God,
but I worship only God Who will call you to
Himself and I am commanded to be
among the ones who believe and that:
Set **your** face to the way of life 10:105
of a monotheist and
be **you** not among the ones who are polytheists.
And call not to other than God 10:106

what neither profits nor harms **you**
and if **you** were to accomplish that,
truly **you** *would be* among the ones who are unjust.
10:107 And if God afflicts **you** with harm,
there is no one who removes it
but He and if He wants good for **you**,
there is no one who repels His grace.
It lights on whomever He wills of His servants
and He *is* The Forgiving, The Compassionate.
10:108 Say: O humanity!
Surely The Truth has drawn near to you
from your Lord
so whoever was truly guided,
then he *is* only truly guided for his own self
and whoever went astray,
then he goes astray to his own loss.
And I am not a trustee over you.
10:109 And follow what is revealed to **you**
and have patience until God gives judgment.
And He *is* the Best of the ones who judge.

Chapter 11
Hud *(Hūd)*

In the Name of God
Sec. 1 The Merciful, The Compassionate
11:1 Alif Lām Rā.
A Book,
the signs in it were set clear.
After that they were explained distinctly
from that which proceeds from the Presence
of the Wise, Aware,
11:2 that you not worship *any* but God.
Truly I *am* a warner to you from Him
and a bearer of good tidings
11:3 and that you ask for forgiveness from your Lord.
After that repent to Him
that He may give you fair enjoyment
for a term that was determined.

He gives His grace to every possessor of grace
and if they turn away,
I fear for you the punishment of a Great Day.
To God *is* your return 11:4
and He *is* Powerful over everything.
But they fold up their breasts 11:5
that they may conceal *themselves* from Him.
No doubt at the time when they cover themselves
with their garments,
He knows what they keep secret
and what they speak openly.
Truly He *is* the Knowing
of what *is* in their breasts.
***
Part 12
And *there is* no moving creature on earth 11:6
but its provision *is* due from God
and He knows its appointed time
and its repository.
All *is* in a clear Book.
And *it is* He Who has created the heavens 11:7
and the earth in six days.
And His Throne has been upon the waters
that He might try you,
which of you *is* fairer in actions.
And if **you** were to say to them:
Truly you *are*
ones who will be raised up after death,
those who were ungrateful would be sure to say:
This *is* nothing but clear sorcery.
If We postponed the punishment for them 11:8
for a certain time that is numbered,
they will surely say: What detains it?
Certainly the day it approaches them,
nothing of that will be turned away from them
and surrounded them *is*
what they had been ridiculing of it.
*
Sec. 2
And if We cause mankind to experience 11:9
mercy from Us

and after that We tear it out from him,
truly he, he *becomes* hopeless, ungrateful.
11:10 And if We cause him to experience favor
after tribulation has afflicted him,
he *is* certain to say:
Evil deeds have gone from me!
Truly he *becomes* glad, boastful.
11:11 But those who have endured patiently
and the ones who have acted in accord with
morality, those, for them is forgiveness
and a great compensation.
11:12 So would **you** perhaps be one who leaves
some of what is revealed to **you**
or *is* **your** breast that which is narrowed by it
because they say:
Why *was* a treasure not sent forth to him
or an angel drawn near to him?
Truly **you** *are* only a warner.
And God *is* a Trustee over everything.
11:13 Or they say: He has devised it.
Say: Approach you then with ten chapters
of the Quran like it,
that which was forged
and call to whomever you are able
other than God
if you have been ones who are sincere.
11:14 If they respond not to you,
then know that it *was* only sent forth
by the knowledge of God
and that *there is* no god but He.
Will you then *be* ones who submit?
11:15 Whoever had been wanting this present life
and its adornment,
We will pay their account in full to them
for their actions in it
and they will not be diminished in it.
11:16 Those, there *is* nothing for them
in the world to come but fire
and what they have crafted there is fruitless

and what they had been doing *is* in vain.
Is then he who has been with a clear portent 11:17
from his Lord and one who bears witness
recounts it from Him-
and before it *was* the Book of Moses,
a leader and a mercy, *like those*?
Those believe in it.
Whoever is ungrateful for it among the
confederates, he is promised the fire!
So be **you** not hesitant about it.
Truly *it is* The Truth from **your** Lord
except most of humanity believes not.
Who does greater wrong 11:18
than he who devises a lie against God?
Those will be presented before their Lord
and the ones who bear witness will say:
These *are* they who lied against their Lord.
But the curse of God
is upon the ones who are unjust—
they who bar from the way of God 11:19
and desire in it crookedness
and they, in the world to come,
they *are* ones who disbelieve.
Those *are* not ones who frustrate Him on the earth 11:20
nor has there been for them
other than God any protectors.
The punishment *is* multiplied for them.
For they had been neither able
to have the ability to hear
nor had they been perceiving.
Those *are* they who have lost their souls. 11:21
What they had been devising has gone astray.
Without a doubt they in the world to come, 11:22
they *are* the ones who are losers.
Truly those who have believed and 11:23
the ones who have acted in accord with morality,
and humble themselves before their Lord,
those *will be* the Companions of the Garden.
They, ones who will dwell in it forever.

11:24 The parable of the two groups of people
is as the one unwilling to see,
unwilling to hear
and the other, seeing and hearing.
They *are* not on the same level in likeness.
Will you not then recollect?

Sec. 3 *

11:25 And certainly We sent Noah to his folk:
Truly I *am* a clear warner to you
11:26 that you worship none but God.
Truly I fear for you the punishment
of a painful Day.
11:27 Then the Council of those who were ungrateful
said from among his folk:
We see **you** only *as* a mortal like ourselves.
We see none followed **you** but those,
they who *are* the wretched, simple minded
nor we see you *as* having any merit above us.
Nay! We think
that you *are* ones who lie.
11:28 He said: O my folk!
Have you yourselves considered
that I have been with a clear portent
from my Lord and that He has given me mercy
from Himself but it *was* invisible to you?
Then will we fasten you to it
when you *are* ones who dislike it?
11:29 And O my folk!
I ask not of you wealth for it.
My compensation *is* but with God.
And I will not be one who drives away
those who have believed.
Truly they *are* the ones who will encounter
their Lord
while I see you a folk who *are* ignorant.
11:30 And O my folk!
Who would help me against God
if I drove them away?
Will you not then recollect?

And I say not to you: 11:31
The treasures of God *are* with me
nor: I know the unseen nor I say:
Truly I *am* an angel nor I say of those
who *are* despicable in your eyes:
God will never give them good.
God *is* greater in knowledge
of what *is* within their souls
for then I would be of the ones who are unjust.
They said: O Noah! 11:32
Surely **you** have disputed with us,
then made much of the dispute with us.
Now approach us with what **you** have promised
us if **you** have been among the ones who are sincere.
He said: Only God will bring it on you 11:33
if He willed.
And you will not be ones who frustrate Him.
And my advice will not profit you 11:34
—even if I wanted to advise you—
if God had been wanting to lead you into error.
He *is* your Lord and to Him you will return.
Or they say: He has devised it. 11:35
Say: If I have devised it,
my sin *is* upon me
and I *am* free of your sins.

* Sec. 4

And it was revealed to Noah: 11:36
Truly none of **your** folk will believe
but those who have already believed.
So be not despondent
at what they have been accomplishing.
And craft the ship under Our Eyes 11:37
and by Our Revelation
and address Me
not for those who did wrong.
They *are* truly ones who will be drowned.
And he crafts the ship. 11:38
Whenever the Council passed by him of his folk,
they derided him.

He said: If you deride us,
then we will deride you
just *as* you deride us.
11:39 And you will know
to whom will approach
a punishment covering with shame
and on whom an abiding punishment will alight!
11:40 Until when Our command drew near
and the oven boiled,
We said: Carry in it of every *living thing*,
a mate, two,
and **your** people,
but him against whom the saying has preceded
and those who have believed.
And none but a few have believed with him.
11:41 And he said: Embark in it.
In the Name of God *will be* the course of the ship
and its berthing.
Truly my Lord *is* Forgiving, Compassionate.
11:42 So it ran with them amidst waves
like mountains.
And Noah cried out to his son
and he had been standing apart: O my son!
Embark with us and be not with
the ones who are ungrateful!
11:43 He said: I will take shelter for myself
on a mountain. It will save me
from the harm of the water.
Noah said: No one saves from harm this day
from the command of God
but him on whom He has mercy.
And a wave came between them so he had been
of the ones who were drowned.
11:44 And it was said:
O earth! Take in your water!
And O heaven: Desist!
And the water shrank
and the command of God was satisfied
and it *was* on the same level *as* Al-Judi.

And it was said:
Away with the folk,
the ones who are unjust! 11:45
And Noah cried out to his Lord and said:
My Lord! Truly my son *is* of my people
and truly **Your** promise *is* The Truth
and **You** *are* the Most Just
of the ones who are judges.
He said: O Noah! 11:46
Truly he *is* not of **your** people.
Truly he, his actions
are not in accord with morality
so ask not of Me
what **you** have no knowledge.
Truly I admonish **you** so that **you** not be 11:47
of the ones who are ignorant.
He said: My Lord!
Truly I take refuge with **You** so that I not ask **You**
of what I have no knowledge.
Unless **You** were to forgive me and have mercy on me,
I would be of the ones who are losers.
It was said: O Noah! Get down with peace 11:48
from Us and blessings on **you**
and on communities
from those who *are* with **you**
and communities
to whom We will give enjoyment.
And after that they will be afflicted by Us
with a painful punishment.
That *is* of the tidings of the unseen 11:49
that We reveal to **you**.
You were not knowing them,
neither **you** nor **your** folk before this.
So have patience.
Truly the Ultimate End
is for the ones who are Godfearing.

* Sec. 5

And to Ad, their brother Hud. 11:50
He said: O my folk! Worship God!

You have no god other than He.
You *are* nothing but ones who devise.
11:51 O my folk! I ask not of you
any compensation.
My compensation *is* but
with Who originated me.
Will you not then be reasonable?
11:52 And O my folk!
Ask your Lord for forgiveness.
After that repent to Him.
He will send abundant rain to you from heaven
and increase you,
adding strength to your strength,
so turn not away *as* ones who sin.
11:53 They said: O Hud! Have **you** brought about
any clear portent for us for we will not be
ones who leave our gods
for **your** saying.
And we *are* not ones who believe in **you**.
11:54 Truly we say nothing but
that some of our gods have afflicted **you**
with evil.
He said: Truly I call God to witness
and bear you witness
that I am free
from whatever you ascribe *as* partners
11:55 *with Him*
so try to outwit me altogether.
After that give me no respite.
11:56 Truly I have put my trust in God,
my Lord and your Lord.
There is not a moving creature
but He *is the* One Who Takes of its forelock.
Truly my Lord *is* on a straight path.
11:57 But if you turn away, *that is your decision.*
Then surely I have expressed to you
what I was sent with to you.
And my Lord will make successors
a folk other than you

and you will not injure Him at all.
Truly My Lord *is* Guardian over everything.
And Our command drew near. 11:58
We delivered Hud
and those who had believed with him
by a mercy from Us
and We delivered them
from a harsh punishment.
And that *was* Ad. 11:59
They negated the signs of their Lord
and rebelled against His Messengers.
And they followed the command
of every haughty and stubborn *one*.
And they were pursued 11:60
in the present
by a curse and on the Day of Resurrection.
No doubt truly Ad were ungrateful to their Lord.
Away with Ad, a folk of Hud!

* Sec. 6

And *We sent* to Thamud their brother Salih. 11:61
He said: O my folk!
Worship God.
You *have* no god other than He.
He caused you to grow from the earth
and settled you on it.
So ask for His forgiveness.
After that repent to Him.
Truly my Lord *is* Near, One Who Answers.
They said: O Salih! 11:62
Surely **you** *were*
one who was a source of hope
to us before this.
Have **you** prohibited us that we worship
what our fathers worship?
And truly we *are* in uncertainty
about what **you** have called us to.
You *are* one who arouses suspicion.
He said: O my folk! 11:63
Have you yourselves considered

that I have been with a clear portent
from my Lord and that He has given me
a mercy from Himself, so who then would help me
against God if I rebelled against Him?
Then you would increase me only in decline.

11:64 And: O my folk!
This *is* the she-camel of God,
a sign for you. So let her eat on God's earth
and afflict her not with evil
so that a near punishment take you.

11:65 But they crippled her.
So he said: Take joy in your abode
for three days.
That *is* a promise,
one that will not be belied.

11:66 Then Our command drew near.
We delivered Salih and those who had believed
with him by a mercy from Us
and from the degradation of that Day.
Truly **your** Lord,
He *is* Strong, Almighty.

11:67 The Cry took those who did wrong.
It came to be in the morning in their abodes.
They were as ones who had fallen prostrate

11:68 *as* if they had not dwelt in them.
No doubt truly Thamud
were ungrateful to their Lord.
Away with Thamud.

Sec. 7 *

11:69 And certainly Our messengers drew near
to Abraham with good tidings.
They said: Peace.
He said: Peace.
And he presently brought about a roasted calf.

11:70 Then when he saw their hands
reach not out towards it,
he became suspicious and sensed awe of them.
They said: Fear not.
We were sent to *the* folk of Lot.

And *Abraham's* wife, one who was standing up, 11:71
laughed so We gave her good tidings of Isaac
and after Isaac, Jacob.
She said: Woe to me! 11:72
Will I give birth when I am an old woman
and this, my husband, *is* an old man?
Truly this *is* a strange thing!
They said: Marvel **you** at the command of God? 11:73
The mercy of God and His blessings be upon you,
O People of the House:
Truly He *is* Worthy of Praise, Glorious.
And when the panic had gone from Abraham 11:74
and the good tidings had drawn near to him,
he disputes with Us for the folk of Lot.
Truly Abraham *was* forbearing, sympathetic, 11:75
one who turns in repentance.
O Abraham! Turn aside from this. 11:76
Truly *the* command of **your** Lord drew near.
And truly that which arrives for them
is a punishment, one that was not to be repelled.
And when Our messengers drew near Lot, 11:77
he was troubled for them
and was concerned for them, distressed.
And he said:
This *is* a distressful day!
Then drew near his folk, running toward him 11:78
because they had been doing evil deeds before.
He said: O my folk! These *are* my daughters!
They *are* purer for you so be Godfearing of God
and cover me not with shame
as regards my guests.
Is there not among you
a well-intentioned man?
They said: Certainly **you** knew 11:79
we have no right to **your** daughters
and truly **you** know well what we want.
He said: Would that I had strength against you 11:80
or might take shelter with stauncher support!
They said: O Lot! 11:81

Truly we *are* Messengers of **your** Lord.
They will not reach out to **you**
so set forth with **your** people
in a part of the night
and let not any one of you
look back but **your** wife.
Truly what hit on them will light on her.
Truly what has been promised to them
is in the morning. Is the morning not near?
11:82 So Our command drew near.
We made its high part low and We rained down
on it rocks of baked clay,
one upon another,
11:83 that which was marked from **your** Lord. *God's*
punishment is not far from the ones who are unjust.
Sec. 8 *
11:84 And We *sent* to Midian their brother Shuayb.
He said: O my folk!
Worship God.
You *have* no god other than He.
And reduce not the measuring vessel and balance.
Truly I consider you *as* good
and truly I fear for you
the punishment of an Enclosing Day.
11:85 And O my folk!
Live up to the measuring vessel
and balance in equity.
And diminish not of humanity their things
and do no mischief in and on the earth
as ones who make corruption.
11:86 What *is* left by God *is* best for you
if you have been ones who believe.
And I *am* not a Guardian over you.
11:87 They said: O Shuayb!
Is it that **your** formal prayer commands **you**
that we should leave
what our fathers worship
or that we should not accomplish
with our possibilities

whatever we will?
Truly **you** *are* the forbearing, the well-intentioned.
He said: O my folk! 11:88
Have you yourselves considered
that I have been with a clear portent from my Lord?
He has provided me fair provision from Himself.
And I want not to go against you
in what I prohibit you.
I want only making things right
so far *as* I am able.
And my success *is* not but from God.
In Him I put my trust
and to Him I am penitent.
And O my folk! 11:89
Let not your breach with me
drive you into being lit on the like
of what lit on a folk of Noah
or a folk of Hud
or a folk of Salih.
And a folk of Lot *are* not far from you.
And ask for forgiveness from your Lord. 11:90
After that repent to Him.
Truly my Lord *is* Compassionate, Loving.
They said: O Shuayb! 11:91
We understand not much
of what **you** say
and truly we see **you** weak among us.
If it had not been for **your** extended family,
we would have stoned **you**
and **you** *are* not mighty against us. 11:92
He said: O my folk!
Is my extended family mightier to you than God
whom you have taken to yourselves to disregard?
Truly my Lord *is* One Who Encloses
whatever you do.
O my folk! 11:93
Act according to your ability
and truly I am one who acts.
You will know

to whom approaches a punishment
covering him with shame
and who, he *is* a liar
and be on the watch!
Truly I am watching with you.
11:94 And Our command drew near.
We delivered Shuayb
and those who had believed with him
by a mercy from Us.
And the Cry took those who did wrong.
It came to be in the morning in their abodes
as ones who had fallen prostrate,
11:95 *as* if they had not dwelled in them.
Away with Midian
just *as* Thamud was done away.
Sec. 9 *
11:96 And certainly We sent Moses with Our signs
and a clear authority
11:97 to Pharaoh and his Council
but they followed the command of Pharaoh
and the command of Pharaoh
was not well-intended.
11:98 He will go before his folk on the Day of
Resurrection and they will be led down into the fire.
How miserable *is* the watering place
to which they *are* led down!
11:99 And they were pursued by a curse in this *life*
and on the Day of Resurrection!
How miserable *is* the offered oblation!
11:100 That *is* from the tidings of the towns
that We relate to **you**.
Of them, *some are* ones that are standing up
and *some are* stubble.
11:101 And it was not that We did wrong to them.
Rather they did wrong themselves
and of no avail to them *were* their gods
whom they call to besides God at all.
When the command of **your** Lord drew near,
they increased them not

other than in ruination.
And thus *is* the taking of **your** Lord 11:102
when He took the towns
while they *are* ones who *are* unjust.
Truly His taking *is* painful, severe.
In that truly *there is* a sign for whoever fears 11:103
the punishment of the world to come.
That Day humanity *will be*
one that *is* gathered together for it
and that *will be* a witnessed Day.
And We postpone it not but for the numbered term. 11:104
On the Day it approaches 11:105
no person will assert *anything*
but with His permission.
Then among them *will be* the disappointed
and the happy.
As for those who *are* in despair, 11:106
they will be in the fire.
For them in it *is* sobbing and sighing.
They, ones who will dwell in it 11:107
for *as* long *as* the heavens and the earth last,
but what **your** Lord willed.
Truly **your** Lord *is* Achiever
of what He wants.
And *as* for those who *were* happy, 11:108
they will be in the Garden.
They, ones who will dwell in it
for *as* long *as* the heavens and the earth last,
but what **your** Lord willed, a gift
that will not be broken.
So be **you** not hesitant *as* to what these worship. 11:109
They worship nothing but
what their fathers worship before.
And truly
We *are* the ones who pay
their share in full without reduction.

* Sec. 10

And certainly We gave Moses the Book, 11:110
but they *were* at variance about it.

And *were* it not for a Word
that preceded from **your** Lord,
it would have been decided between them.
And truly they were uncertain about it,
ones whose suspicions were aroused.
11:111 And truly to each the account will be paid in full
by **your** Lord for their actions.
Truly He *is* Aware of what they do.
11:112 So go straight *as* **you** were commanded
and those who repented with **you**
and be not defiant.
Truly He *is* Seeing of what you do.
11:113 Then incline not to those who did wrong
so the fire afflict you
and there will not be for you
any protectors other than God.
After that you will not be helped.
11:114 And perform the formal prayer at the two ends
of the daytime and at nearness of the nighttime.
Truly benevolence
causes evil deeds to be put away.
That *is* a reminder
for the ones who remember.
11:115 And have patience,
for truly God wastes not the compensation
of the ones who are doers of good.
11:116 Why had there not been
among the generations before you
those imbued remnants prohibiting
corruption in and on the earth,
but a few of those whom We rescued
from among them?
And those who did wrong followed
what they were given ease in it
and they had been ones who sin.
11:117 **Your** Lord has not been causing the towns
to perish unjustly
while their people
are ones who make things right.

And had **your** Lord willed, 11:118
He would have made humanity one community
but they continue to be ones who are at variance
except on whom 11:119
your Lord has bestowed His mercy.
And for that, He created them,
and the Word of **your** Lord has been completed.
Certainly I will fill hell
with genie and humanity one and all.
And all that We relate to **you** of the tidings 11:120
of the Messengers *is* so that We make **your** mind
firm by it.
And The Truth has drawn near to **you** in this
and an admonishment and a reminder for the
ones who believe.
And say to those who believe not: 11:121
Act according to your ability.
Truly We *are* ones who act.
And wait awhile. We too *are* 11:122
ones who are waiting awhile.
And to God *belongs* the unseen 11:123
of the heavens and the earth
and to Him *is* the return of the command
so worship Him and put **your** trust in Him.
And **your** Lord *is* not One Who is Heedless
of what you do.

Chapter 12
Joseph *(Yūsuf)*

In the Name of God,
The Merciful, The Compassionate Sec. 1
Alif Lām Rā. 12:1
That *are* the signs of the clear Book.
Truly We have sent forth a Recitation in Arabic 12:2
so that perhaps you would be reasonable.
We relate to **you** 12:3
the fairest of narratives
through what We have revealed to **you**

of this,the Quran,
although **you** had been before this
among the ones who are heedless.

12:4 Mention when Joseph said to his father:
O my father! Truly I saw eleven stars
and the sun and the moon.
I saw them
as ones prostrating themselves to me.

12:5 He said: O my son!
Relate not **your** dream to **your** brothers
so that they contrive cunning against **you**.
Truly Satan *is* a clear enemy to the human being.

12:6 And thus **your** Lord will elect **you**
and teach **you** of the interpretation of events
and He will fulfill His divine blessing on **you**
and on the people of Jacob
just *as* He fulfilled it on **your** two fathers before,
Abraham and Isaac.
Truly **your** Lord *is* Knowing, Wise.

Sec. 2 *

12:7 Certainly there had been in Joseph
and his brothers signs for the ones who ask.

12:8 When they said:
Certainly Joseph
and his brother *are* more beloved to our father
than we although we *are* many.
Truly our father *is* clearly wandering astray.

12:9 Kill Joseph or fling him to *some other* land
to free the face of your father for you.
You be a folk after that in accord with morality!

12:10 Said one who says: Kill not Joseph,
but cast him into the bottom of a well.
Some company of travelers will pick him up,
if you have been ones who do *this*.

12:11 They said: O our father!
Why will **you** not entrust us with Joseph
when we *are* truly
ones who will certainly look after him?

12:12 Send him with us tomorrow

to frolic and play.
And truly we *are* ones who will guard him.
He said: Truly it disheartens me 12:13
that you should go with him.
And I fear that a wolf may eat him
while you *are* ones who are heedless of him.
They said: If a wolf ate him 12:14
while we *are* many,
truly then we *are* ones who are losers.
So they went with him 12:15
and they agreed to lay him
in the bottom of the well.
And We revealed to him:
Certainly **you** will tell them
of this their affair when they *are* not aware.
And they drew near their father 12:16
in the time of night, weeping.
They said: O our father! 12:17
Truly we had gone racing
and we left Joseph with our sustenance
and a wolf ate him
and you will not be one who believes us
even if we have been ones who are sincere.
And they brought about 12:18
his long shirt with false blood.
He said: Nay! Your souls enticed you
with a command. Having patience is graceful.
And *it is* God Whose help
is being sought against what you allege.
And there drew near a company of travelers 12:19
so they sent their water-drawer
to let down his bucket.
He said: What good tidings! This *is* a boy!
So they kept him secret *as* merchandise.
And God *is* Knowing of what they do.
And they sold him for a meager price of 12:20
numbered coins. And they had been of him
among the ones who held him in low esteem.
* Sec. 3

12:21 One from Egypt who had bought him
said to his wife: Honor him *as* a guest
with a place of lodging.
Perhaps he will profit us
or we will take him to ourselves *as* a son.
And thus We established Joseph
firmly in the earth that We might teach him
the interpretation of events.
God *is* One Who is Victor
over His command
except most of humanity knows not.
12:22 And when he had grown fully and come of age,
We gave him critical judgment and knowledge.
And thus We give recompense
to the ones who are doers of good.
12:23 And she in whose house he *was* solicited him,
enticing him to evil.
And she shut the doors and said: Come **you**!
Joseph said: God be my safe place!
Truly **your** husband *is* my master
and He has given me a goodly place of lodging.
Truly the ones who are unjust will not prosper.
12:24 And she *was* certainly about to take him *sexually*
and he *was* about to take her *sexually*
had Joseph not considered the proof of his Lord.
Thus it *was* that We might turn away from him
evil and depravity. And truly he *was* among Our
servants, ones who were devoted.
12:25 So they raced to the door
and she tore his long shirt from behind.
And they both discovered
her noble man at the door.
She said: What is the recompense of him
who wanted evil for **your** household
but that he be imprisoned or a painful punishment?
12:26 *Joseph* said: She sought to solicit me, enticing me
to evil. And one who bears witness bore witness
from her household and said:
If it be his long shirt has been torn from the front

then she *is* sincere and he *is* of the ones who lie.
But if his long shirt has been torn from behind, 12:27
then she lies against herself
and he *is* among ones who are sincere.
When her husband saw Joseph's long shirt 12:28
was torn from behind, he said: *It is* of female
cunning; truly female cunning *is* serious.
Joseph! Turn aside from this! 12:29
To his wife he said: Ask for forgiveness
for **your** impiety. Truly **you** have been
of the ones who are inequitable.
*
Sec. 4
And the ladies in the city said: 12:30
The wife of the great one
sought to solicit her male youth
enticing him to evil.
Surely he captivated her longing.
Truly we consider her to be clearly wandering astray.
So when she heard of their planning, 12:31
she sent for them
and made ready for them a banquet.
And she gave each one of them a knife
and said *to Joseph*: Go forth before them.
Then when they saw him,
they admired him and cut their hands.
And they said: God save us!
This *is* not a mortal.
This *is* nothing but a generous angel!
She said: This *is* he 12:32
about whom you blamed me.
And certainly I solicited him, enticing him to evil,
but he preserved himself from sin
and now if he accomplishes not what I command
he will certainly be imprisoned
and *will be* of the ones who are disgraced.
He said: O my Lord! 12:33
Prison *is* more beloved to me
than what they call me to.
Unless **You** turn away

their cunning from me,
I will yearn towards them
and I *will be* among the ones who are ignorant.
12:34 So his Lord responded to him
and turned away their cunning from him.
Truly He, He *is* The Hearing, The Knowing.
12:35 Then it was shown to them (m)
and after they (m) had seen the signs, it seemed
that they should imprison him for awhile.
Sec. 5 *
12:36 And there entered with him in the prison
two male youths.
One of them said:
Truly I saw myself pressing grapes in season.
And the other said:
Truly I saw myself carrying bread over my head
from which birds were eating.
They said: Tell us the interpretation of this.
Truly we consider **you** *are* among
the ones who are doers of good.
12:37 He said: The food you two are provided
approaches you not,
but I will tell you of its interpretation
before it approaches.
That *is* of what my Lord has taught me.
Truly I have left the creed of a folk
who believe not in God and they,
in the world to come,
they *are* ones who disbelieve,
12:38 and I have followed the creed of my fathers,
Abraham and Isaac and Jacob.
It had not been for us that we ascribe partners
with God at all.
That *is* from the grace of God to us and to
humanity,
but most of humanity gives not thanks.
12:39 O my two prison companions!
Are ones that *are* different masters better or God,
The One, The Omniscient?

Those whom you worship other than He 12:40
are nothing but names that you have named
—you and your fathers
for which God has not sent forth any authority.
The determination *is* from God alone.
He has commanded that you worship
none but Him alone.
That *is* the truth-loving way of life,
but most of humanity knows not.
O my two prison companions! 12:41
As for one of you,
he will pour intoxicants for his master.
And *as* for the other,
he *will be* crucified and birds
will eat from his head.
The command was decided about which
you asked for advice.
And he said to the one of them 12:42
whom he thought should be
the one who is saved of the two:
Remember me to **your** master.
Then Satan caused him to forget the
remembrance of him to his master so Joseph
lingered in expectation in prison
for a certain number of years.

* Sec. 6

And the king said: 12:43
Truly I,
I see seven fattened cows
eating seven lean ones
and seven ears of green wheat and others dry.
O Council: Render an opinion to me
about my dream if you have been *able* to expound
dreams.
They said: Jumbled nightmares 12:44
and we *are* not
of the interpretation of nightmares
ones who have knowledge.
And said the man of the two of them 12:45

who had been delivered and recalled
after a period of time:
I will tell you its interpretation so send me.
12:46 Joseph, O **you** just person!
Render an opinion about an issue to us:
Seven fattened cows
eaten by seven lean ones
and seven ears of green wheat
and others dry
so that perhaps I would return to the personages
so that perhaps they may know about **you**.
12:47 He said: You will sow for seven years
similar to the custom
and of what you reaped
you will forsake ears of wheat,
but a little of it that you may eat.
12:48 Then seven severe *years* will approach after that.
You will eat what you have put forward,
but a little of what you have kept in store.
12:49 After that will approach a year
in which humanity will be helped with rain
and they will press in season.

Sec. 7 *

12:50 And the king said: Bring him to me.
Then when the messenger was brought about,
he said: Return to **your** master and ask him:
What of the ladies who cut their hands?
Truly my Lord *is* Knowing of their cunning.
He said: What *was* your business
12:51 when you sought to solicit Joseph,
enticing him to evil?
They said: God save us!
We know not any evil against him.
The wife of the great one said:
Now The Truth *is* discovered!
I sought to solicit him, enticing him to evil,
and truly he *is* among the ones who are sincere.
12:52 *Joseph said*: That *is so that the great one*
may know that I betrayed him not in his absence.

And that God guides not the cunning
of the ones who are traitors.

***

Part 13

12:53 And I declare my soul not innocent.
Truly the soul *is* that which incites to evil
except when my Lord has mercy.
Truly my Lord *is* Forgiving, Compassionate.

12:54 And the king said: Bring him to me so that I may
attach him to myself.
Then when he spoke to him he said:
Truly this day
you *are* with us secure, trustworthy.

12:55 *Joseph said*: Assign me
over the storehouses of the region.
Truly I *will be* a knowing guardian.

12:56 And thus We established Joseph
firmly in the region to take his dwelling
in it when or where he wills.
We light Our mercy on whom We will
and We waste not the compensation
of ones who are doers of good.

12:57 Truly the compensation
of the world to come
is better for those who have believed
and have been Godfearing.

*

Sec. 8

12:58 And Joseph's brothers drew near
and they entered before him.
He recognized them but they *were*
ones who did not know him.

12:59 And when he had equipped them
with their food supplies, he said:
Bring me a brother of yours
from your father.
See you not that I live up to full measure
and that I am the best of the ones who host?

12:60 Then if you bring him not to me,
there will be no full measure for you with me
nor will you come near me.

12:61 They said: We will solicit his father for him
and truly we *are* ones who will do *it*.
12:62 And Joseph said to his male youths:
Lay their merchandise into their saddlebags
so that perhaps they will recognize it
when they turn about to their household
so that perhaps they will return.
12:63 So when they returned to their father, they said:
O our father! The full measure was refused to us
so send our brother with us
so that we will obtain our measure.
And truly *we will* be ones who guard him.
12:64 *Jacob* said: How will I entrust him to you
as I entrusted you
with his brother before
but then God *is* the Best of the ones who guard
and He *is* the One Who is the Most Merciful
of the ones who are the most merciful.
12:65 And when they opened their sustenance,
they found their merchandise
was returned to them.
They said: O our father,
this *is* what we desire.
Our merchandise was returned to us.
And we will get provision for our household.
And we will keep our brother safe
and add a camel's *load* of full measure.
That *is* an easy full measure.
12:66 He said: I will not send him with you
until you give me a pledge by God
that you will bring him *back* to me,
unless you *are* enclosed yourselves.
And when they gave him their pledge,
he said: God *is* Trustee over what we say.
12:67 And he said: O my sons!
Enter not by one door,
but enter by different doors.
I will not avail you against God in anything.
Truly the determination *is* but with God.

In Him I put my trust
and in Him put their trust
the ones who put their trust.
And when they entered 12:68
from where their father had commanded,
it had not been availing them
against God in anything,
but it *was* a need of Jacob's inner self
which he satisfied.
And truly he *was* a possessor of knowledge
because We had taught him,
but most of humanity knows not.
*
Sec. 9
And when they entered before Joseph, 12:69
he himself gave refuge to his brother.
He said: Truly I am **your** brother so be not
despondent for what they have been doing.
So when he had equipped them 12:70
with their food supplies,
he laid the drinking cup
into their brother's saddlebag.
After that one who announces announced:
O you in the caravan!
Truly you *are* ones who are thieves.
They said coming forward: 12:71
What *is it* that you are missing?
They said: We are missing 12:72
the king's drinking cup
and for him who brings it about
is a camel's load
and I am the guarantor for it.
They said: By God, certainly you know 12:73
we have drawn not near making corruption
in the region
and we have not been ones who are thieves.
They said: What then *will be* the recompense 12:74
for him if you have been ones who lie?
They said: The recompense for it 12:75
will be that he in whose saddlebag *it is* located

will be the recompense.
Thus We give recompense
to the ones who are unjust.
12:76 So he began with their sacks
before the sack of his brother.
After that he pulled it out of his brother's sack.
Thus We contrived for Joseph.
He would not have taken his brother
into the judgment of the king
unless God wills it.
We exalt in degree whomever We will
and above possessors of knowledge
is One Who is Knowing.
12:77 They said: If he steals,
surely a brother of his had stolen before.
But Joseph kept it secret within himself,
not showing it to them.
He said: You *are* in a worse place and God *is*
greater in knowledge of what you allege.
12:78 They said: O the great one!
Truly for him *is* an old man *as his father*
so take one of us in his place.
Truly we consider **you**
of the ones who are doers of good.
12:79 He said: God be my safe place that we should take but
Him with Whom we found our sustenance. Truly we
then *would be of* the ones who are unjust.

Sec. 10 *

12:80 So when in regard to him they became hopeless,
they conferred privately.
The eldest of them said:
Know you not that your father
surely took a pledge
from you by God
and before that you had neglected your duty
with Joseph so I will never quit this region
until my father gives me permission
or God gives judgment in my case
and He *is* the Best of ones who judge.

Return to your father and say: 12:81
O our father! Truly **your** son has stolen
and we bore witness
only to what we knew.
And we have not been
ones who guard the unseen.
And ask the *people of* the town where we have 12:82
been and the *people of* the caravan in which we
came forward and truly we *are* ones who are sincere.
He said: You have been enticed 12:83
by your souls
into an affair so patience *is* sweet.
Perhaps God will bring me them altogether.
Truly He, He *is* The Knowing, The Wise.
And he turned away from them 12:84
and said: O my bitterness for Joseph!
And his eyes whitened because of the sorrow
that was choking him.
They said: By God! 12:85
You will never discontinue remembering Joseph
until **you** ruin **your** health
and be of the ones who are perishing.
He said: I make not complaint of my anguish 12:86
and sorrow but to God.
And I know from God what you know not.
O my sons! Go off and search for Joseph 12:87
and his brother.
And give not up hope
of the solace of God.
Truly no one gives up hope of the solace of God
but the folk, ones who are ungrateful.
Then when they entered to him, they said: 12:88
O the great one! Harm has afflicted us
and our household.
We have drawn near merchandise of scant worth,
so live up to the full measure
and be charitable to us.
Truly God gives recompense
to the ones who give in charity.

12:89 He said:
Knew you what you accomplished with Joseph
and his brother
when you *were* ones who were ignorant?
12:90 They said: Are **you** truly Joseph?
He said: I am Joseph and this *is* my brother.
Surely God has shown us grace.
Truly He Who is Godfearing and endures patiently,
then surely God will not
waste the compensation
of the ones who are doers of good.
12:91 They said: By God!
Certainly God has held **you**
in greater favor above us
and truly we have been
ones who are inequitable.
12:92 He said: No blame on you this day.
May God forgive you
and He *is* One Who is Most Merciful
of the ones who are most merciful.
12:93 Go you with this, my long shirt
and cast it over the face of my father.
He will become seeing.
And bring me your household one and all.

Sec. 11 *

12:94 And when they set forth with the caravan
their father said:
Truly I find the scent of Joseph
if you think me not weak of mind.
12:95 They said: By God! Truly **you** *are* long possessed
by **your** wandering astray.
12:96 Then when the bearer of good tidings drew near,
he cast it over his face and he went back,
seeing; he said: Did I not say to you
truly I know from God
what you know not?
12:97 They said: O our father!
Ask forgiveness for us for our impieties.
Truly we have been ones who are inequitable.

He said: I will ask forgiveness for you 12:98
with my Lord.
Truly He, He *is* The Forgiving, The
Compassionate.
Then when they entered to Joseph, 12:99
he gave refuge to his parents
and said: Enter Egypt, had God willed,
as ones who are safe!
And he exalted his parents to the throne 12:100
and they fell down before him
as ones who prostrate themselves
and he said: O my father!
This *is* the interpretation of my dream
from before.
My Lord has made it a reality
and surely He did good to me
when He brought me out of the prison
and drew you near out of the desert
after Satan had sown enmity between me
and between my brothers.
Truly my Lord *is* Subtle
in what He wills.
Truly He *is* The Knowing, The Wise.
My Lord! Surely **You** have given me 12:101
of the dominion and taught me
of the interpretation of events.
The One Who is Originator
of the heavens and the earth,
You *are* my protector in the present
and in the world to come.
Call me to **Yourself**
as one who submits
and cause me to join with
the ones who are in accord with morality.
That *is* of the tidings of the unseen 12:102
that We reveal to **you**.
And **you** have not been in their presence
when they agreed to their affair
and they *are* planning.

12:103 And most of humanity *are* not
ones who believe even though **you** *are* eager.
12:104 And **you** ask them not for any compensation.
It is but a Remembrance to the worlds.

Sec. 12 *

12:105 And how many signs
of the heavens and the earth
they pass by while they *are*
ones who turn aside from them!
12:106 And most of them believe not in God
but they be ones who are polytheists.
12:107 Are they safe from the approach to them of an
overwhelming event of the punishment from God
or the approach on them of the Hour suddenly
while they *are* not aware?
12:108 Say: This *is* my way. I call to God.
I and whoever followed me
are on clear evidence and glory be to God!
And I am not
of the ones who are polytheists.
12:109 And We sent not before **you** *as Messengers*
but men to whom We revealed
from among the people of the towns,
so journey they not through the earth?
Then look on how had been the Ultimate End
of those who *were* before them.
And truly the abode of the world to come *is* better
for those who were Godfearing.
Will you not then be reasonable?
12:110 When the Messengers became hopeless
and thought that they were lied against,
then Our help drew near.
So We were to deliver whomever We will.
And Our Might will not be repelled from the folk,
the ones who sin.
12:111 Certainly there has been in their narratives
a lesson for those imbued with intuition.
It had not been a discourse that is devised
but established *as* true what *had come* before

and decisively explaining everything
and a guidance and a mercy
for a folk who believe.

Chapter 13
Thunder (*al-Raᶜd*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Alif Lām Mīm Rā. 13:1
That *are* the signs of the Book.
And what were sent forth to **you**
from **your** Lord *is* The Truth
but most of humanity believes not.
It is He Who exalted the heavens 13:2
without any pillars so that you see them.
Then He turned his attention to above the Throne.
And He caused to become subservient
the sun and the moon each running for a term
that was determined.
He manages the command.
He explains distinctly the signs
so that perhaps of the meeting with your Lord
you would be certain.
And *it is* He Who stretched out the earth 13:3
and made on it firm mountains and rivers.
And with every kind of fruit
He made for it two mates.
He covers the nighttime with the daytime.
Truly in that *are* signs
for a folk who reflect.
And in the earth *there are* strips, 13:4
that which neighbor one another and gardens of
grapevines and plowed lands and date palm trees
coming from the same root and not coming from
the same root that *are* watered with one water
and We give advantage to some of them
over some others in produce.
Truly in these things *there are* signs

for a folk who *are* reasonable.
13:5 And if **you** marvel, then wonder at their saying:
When we have been earth dust,
will we truly be in a new creation?
And those *are* they
who were ungrateful to their Lord.
Those will have yokes around their necks
those *will be* the Companions of the Fire.
They, ones who dwell in it forever.
13:6 And they seek **you** to hasten on evil deeds
before the benevolence
and surely passed away before them
exemplary punishments
but truly **your** Lord *is* certainly
The Possessor of Forgiveness for humanity
in spite of their injustice.
And truly **your** Lord *is* Severe in repayment.
13:7 And those who were ungrateful say:
Why *was* a sign not sent forth to him
from his Lord?
You *are* only one who warns
and one who guides every folk.
Sec. 2 *
13:8 God knows what every female carries
and how much her womb absorbs
and what they add.
And everything with Him *is* in proportion.
13:9 *He is* One Who Has Knowledge
of the unseen and the visible,
The Great, One Who is Exalted.
13:10 *It is* equal *to Him whether*
you kept secret *his* saying
or you published it or whoever he be,
one who conceals himself by nighttime
or one who goes about carelessly in the daytime.
13:11 For him *there are* the ones who postpone
from before him and from behind him
keeping him safe by the command of God.
Truly God alters not a folk

until they alter
what *is* within themselves.
And when God wants evil for a folk,
then *there is no* averting it.
And *there is* not for them other than
He any one who is a safeguarder.
It is He Who causes you to see 13:12
the lightning in fear and in hope.
And *it is* He Who causes the clouds to grow heavy.
And thunder glorifies His praise 13:13
and the angels
because of their awe of Him.
And He sends thunderbolts
and He lights on whom He wills.
And they dispute about God,
and He *is* a Severe Force.
For Him *is* the call of The Truth 13:14
and those whom they call to other than Him,
they respond not to them at all
but *like* one who stretches out
the palms of his hands for water
so that it should reach his mouth,
but it is not that which reaches it.
And supplication of the ones who are ungrateful
is not but to wander astray.
And to God prostrates 13:15
whatever *is* in the heavens and the earth,
willingly or unwillingly,
and their shade
in the first part of the day and at eventide.‡
Say: Who *is* the Lord 13:16
of the heavens and the earth?
Say: God!
Say: Have you taken other than Him
to yourselves *as* protectors?
They have no control over themselves,
neither profiting nor hurting.
Say: Are the unwilling to see
on the same level *as* the seeing?

Are the shadows on the same level *as* the light?
Make they ascribed associates with God
who have created *as* His creation
so that the creation resembled one another to them?
Say: God *is* One Who is Creator of everything
and He *is* The One, The Omniscient.

13:17 He sent forth water from heaven
and it flowed into valleys
according to their measure.
Then the flood bears away the froth.
And from what they kindle in a fire,
looking for glitter or sustenance,
there is a froth the like of it.
Thus God compares The Truth and falsehood.
Then *as* for the froth, it goes *as* swelling scum
while what profits humanity
abides on the earth.
Thus God propounds parables.

13:18 For those who responded to their Lord
there is the fairest.
And for those who respond not to Him,
if they had all that *is*
in and on the earth
and its like with it,
they would offer it *as* ransom.
Those, for them *will be* a dire reckoning
and their place of shelter *will be* hell.
How miserable a cradling!

Sec. 3 *

13:19 Then *is* he who knows
what has been sent forth to **you** from **your** Lord
to be The Truth like he who *is* unwilling to see?
It is only those imbued
with intuition who recollect.

13:20 Those who live up to their compact with God
and break not their solemn promise

13:21 and those who reach out
to what God has commanded to be joined
and dread their Lord

and they fear the dire reckoning
and those who endured patiently, 13:22
looking for the Countenance of their Lord
and who performed the formal prayers
and spent out of what We have provided them
in secret and in public,
and they drive off the evil deed with benevolence
—those, for them *is* the Ultimate Abode:
Gardens of Eden 13:23
which they will enter
and those who *were* in accord with morality
from among their fathers and their spouses
and their offspring.
And angels will enter to them
from every door
saying: Peace be to you 13:24
for what you had patiently endured.
How excellent *is* the Ultimate Abode! 13:25
But those who break the compact of God
after its solemn promise
and sever what God has commanded to be joined
and make corruption in and on the earth,
those, for them *is* the curse
and for them *is* the Dire Abode.
God extends the provision 13:26
for whom He wills
and measures it.
They *are* glad in this present life
and there *is* nothing in this present life
like the world to come
but a *brief* enjoyment.

* Sec. 4

And those who *are* ungrateful say: 13:27
Why *was* a sign not sent forth
to him from his Lord?
Say: Truly God causes to go astray
whom He wills and guides to Himself
whoever *is* penitent,
those who have believed 13:28

and their hearts
are at rest in the remembrance of God,
no doubt in the remembrance of God
hearts *are* at rest.
13:29 Those who have believed
and the ones who have acted in accord with
morality,
there *is* joy for them
13:30 and a goodness of destination.
Thus We have sent **you** to a community.
Surely have passed away other communities
before it so that **you** may recount to them
what We have revealed to **you**
and they are ungrateful to The Merciful.
Say: He *is* my Lord.
There is no god but He.
In Him I put my trust and to Him
I *am* turning in repentance.
13:31 If there had been a Recitation
that would set mountains in motion with it
or the earth would be cut off with it
or the dead would be spoken to with it,
nay! The command *is* altogether with God.
Have not those who have believed had knowledge
that if God wills He would have guided
altogether humanity?
Those who were ungrateful
will continue to be lit on with disaster
because of what they crafted
or it will alight close to their abode
until the promise of God approaches.
Truly God breaks not His word.

Sec. 5 *

13:32 And certainly Messengers were ridiculed
before **you**,
but I granted indulgence
to those who were ungrateful.
After that I took them.
How had been My repayment!

Is He then One Who Sustains Every Soul 13:33
in spite of what it earned?
And they ascribe associates with God!
Say: Name them! Or will you tell Him
of what He knows not in the earth
or of that which *is* manifest
in the saying, nay!
Made to appear pleasing
to those who were ungrateful
was their planning
and they were barred from the way
and whomever God causes to go astray,
for him *there is* no one who guides.
For them *is* a punishment in this present life 13:34
and certainly punishment in the world to come
will be one that presses hard.
They have not against God
anyone who *is* a defender.
A parable of the Garden which was promised 13:35
to the ones who were Godfearing.
Beneath it rivers run.
Its produce *is* one that continues
as is its shade.
That *is the* Ultimate End
of those who *are*
ones who are Godfearing.
And *the* Ultimate End
of the ones who are ungrateful *is* the fire.
And those to whom We gave the Book 13:36
are glad at what was sent forth to **you**.
And *there are* among the confederates
those who reject some of it.
Say: I was commanded to worship only God
and not to ascribe partners *with Him*.
To Him I call
and to Him *is* my destination.
And thus We have sent forth 13:37
an Arabic determination.
If you followed their desires

after what has drawn near
to **you** of the knowledge,
you would not have against God
either a protector or one who is a defender.

Sec. 6 *

13:38 And certainly We sent Messengers before **you**
and We assigned for them spouses and offspring.
And it had not been for a Messenger
to bring a sign
but with the permission of God.
For every term *there is* a Book.

13:39 God blots out what He wills
and brings to a stand still *what He wills*
and with Him *is* the essence of the Book.

13:40 And whether We cause **you** to see
some of what We have promised them
or call **you** to Ourselves,
on **you** *is* delivering the message
and on Us *is* the reckoning.

13:41 Have they not considered that We approach
the earth, reducing it from its outlying parts?
And God gives judgment.
There is no one who postpones
His determination. And He *is* Swift in reckoning.

13:42 And surely those who *were* before them planned,
so to God *is* the plan altogether.
He knows what every person earns
and the ones who are ungrateful will know
for whom *will be* the Ultimate Abode.

13:43 And those who were ungrateful say:
You *are* not one who is sent.
Say: God has sufficed *as* a witness
between me and between you
and whoever has knowledge of the Book.

Chapter 14
Abraham (*Ibrāhīm*)

In the Name of God,
The Merciful, The Compassionate — Sec. 1
Alif Lām Rā. — 14:1
This *is* a Book We have sent forth to **you**
so that **you** may bring humanity
out from the shadows into the light
with the permission of their Lord
to the path of The Almighty, The Worthy of Praise.
God! To Him *belongs* whatever *is* in the heavens — 14:2
and whatever *is* in and on the earth
and woe to the ones who are ungrateful.
For them is the severe punishment—
those who embrace this present life — 14:3
instead of the world to come
and bar from the way of God
and desire in it crookedness.
Those *are* wandering far astray.
We sent not any Messenger — 14:4
but with the tongue of his folk
in order that he make it manifest for them.
Then God causes to go astray
whom He wills and guides whom He wills.
And He *is* The Almighty, The Wise.
And certainly We had sent Moses — 14:5
with Our signs *saying*:
Bring out **your** folk
from the shadows into the light
and remind them of the Days of God.
Truly in that *are* signs
for every enduring, grateful one.
And *mention* when Moses said to his folk: — 14:6
Remember the divine blessing of God to you
when He rescued you from the people of Pharaoh
who *were* causing an affliction to befall you
—a dire punishment—
and *were* slaughtering your sons

and saving alive your women.
And in it *was*
a serious trial from your Lord.

Sec. 2 *

14:7 And *mention* when your Lord
caused to be proclaimed:
If you gave thanks, I will increase *blessings*
and if you *were* ungrateful,
truly My punishment *will be* severe.

14:8 And Moses said:
Even if you are ungrateful,
you and what *is* in and on the earth altogether,
then truly God *is* Sufficient, Worthy of Praise.

14:9 Approach not the tidings to you
of those before you: The folk of Noah and Ad
and Thamud. And those after them,
none knows them but God.
Their Messengers drew near them
with the clear portents,
but they shoved their hands
into their mouths in denial.
Then they said: Truly we disbelieved
in what you were sent
and we *are* in uncertainty
about that to which you call us.
We *are* ones whose suspicion has been aroused.

14:10 Their Messengers said: *Is there* any uncertainty
about God, One Who is Originator
of the heavens and the earth?
He calls you so that He may forgive you
of your impieties and postpone
for you a term that was determined.
They said: You *are* only mortal like us.
You want to bar us from what our fathers
had been worshipping?
Then bring us a clear authority.

14:11 Their Messengers said to them:
We *are* only mortals like you
except God shows His grace

on whom He wills of His servants
and it has not been for us that we bring you an
authority but by the permission of God.
And in God let the ones who believe put their trust.
And why should we not put our trust in God 14:12
while surely He has guided us to our ways?
And we will endure patiently
whatever torment you inflict upon us.
And in God let the ones who trust, put their trust.
*
Sec. 3
And those who were ungrateful 14:13
said to their Messengers:
Certainly we will drive you out of our region
unless you revert to our creed.
So their Lord revealed to them:
Truly We will cause to perish,
the ones who are unjust.
Certainly We will cause you to dwell 14:14
in the region after them.
This *is* for whoever feared
My station
and feared My threat.
And *the Messengers* sought judgment 14:15
and frustrated *was* every haughty, stubborn one.
And hell *is* ahead of him. 14:16
He will be given to drink of watery pus.
He will gulp it 14:17
and he will be about to swallow it
when death will approach him from every place,
yet he will not be dead and ahead of him
will be a harsh punishment.
A parable of those who were ungrateful 14:18
for their Lord: Their actions *are as* ashes
over which the wind blew strongly
on a windy, stormy day.
They will *have* no power
over anything
they have earned.
That *is* the wandering far away, astray.

14:19 Have **you** not considered that God
has created the heavens and the earth in Truth?
If He wills, He will cause you to be put away
and bring a new creation.
14:20 And that *is* not a great matter for God.
14:21 And they will depart to God altogether.
Then the weak would say
to those who had grown arrogant:
Truly we had been followers of yours.
Have you ones who avail us
against the punishment of God at all?
They would say: If God had guided us,
we would have guided you.
It is equal to us whether we *are* patientless
or endure patiently.
There is no asylum for us.

Sec. 4

*

14:22 Satan would say when the command was decided:
Truly God promised you a promise of the Truth.
And I promised you, but I broke it.
And I had no authority over you
but that I called to you and you responded to me.
So blame me not,
but blame yourselves.
I am not one who assists you
nor *are* you one who assists me.
Truly I am ungrateful
for your ascribing me *as* partner
with God before.
Truly the ones who are unjust,
for them *is* a painful punishment.
14:23 And will be caused to enter
those who have believed and the
ones who have acted in accord with morality
into Gardens beneath which rivers run.
They, ones who will dwell in them forever
with the permission of their Lord
and their greeting in it *will be*: Peace!
14:24 Have **you** not considered

how God has propounded a parable!
What *is* like a good word *is* what is like a good
tree. Its roots *are* ones that are firm
and its branches *are* in heaven
giving its produce for awhile 14:25
with the permission of its Lord
and God propounds parables for humanity
so that perhaps they will recollect.
And the parable of a bad word 14:26
is that of a bad tree
that was uprooted from above the earth
so it has no stability.
God makes firm 14:27
those who have believed
with the firm saying in this present life
and in the world to come
and God will cause to go astray
the ones who are unjust.
And God accomplishes what He wills.
* Sec. 5
Have **you** not considered 14:28
those who have substituted ingratitude
for the divine blessing of God
and caused their folk to live
in abodes of nothingness?
They will roast in hell. 14:29
How miserable a stopping place it *is*!
And they made rivals with God, 14:30
causing others to go astray from His way,
say: Take joy, but truly
your Homecoming *is* the fire!
Say to My servants who have believed 14:31
that they should perform the formal prayers
and spend
from what We have provided them
secretly and in public
before a Day approaches
in which *there is* neither trading nor befriending.
God *is* He Who has created 14:32

the heavens and the earth
and sent forth water from heaven
and brought out thereby
fruit *as* provision for you
and caused boats to become subservient to you
that they may run through the sea
by His command.
And He caused rivers
14:33 to become subservient to you.
And He caused the sun to be subservient to you
and the moon, both constant in their work.
And He caused the nighttime to be subservient to
you and the daytime.
14:34 And He gave you all that you asked of Him.
And if you *were* to number
the divine blessing of God,
you would not count them, truly the human being
is wrongdoing and an ingrate.

Sec. 6 *

14:35 And when Abraham said: My Lord!
Make this land one that is safe
and cause me and my children
to turn away from worshipping idols.
14:36 My Lord! Truly they caused to go astray
many among humanity.
So whoever heeded me truly
he *is* of me and whoever rebelled against me,
then **You** *are* truly
Forgiving, Compassionate.
14:37 Our Lord! Truly I have lodged
some of my offspring
in an unsown valley
by **Your** Holy House,
O our Lord,
that they may perform the formal prayer
so make the minds among humanity
yearn for them
and provide **You** them with fruits
so that perhaps they will give thanks.

Our Lord! Truly **You** know 14:38
what we conceal and what we speak openly
and nothing is hidden from God
in or on the earth or in heaven.
The Praise *belongs* to God 14:39
Who has bestowed on me in my old age
Ishmael and Isaac.
And truly my Lord *is* Hearing
of all supplication.
My Lord! Make me one who performs 14:40
the formal prayer
and from my offspring also.
Our Lord! Receive my supplication.
Our Lord! Forgive me 14:41
and the ones who are my parents
and the ones who believe
on the Day the reckoning arises.

* Sec. 7

And assume not that God *is* 14:42
One Who is Heedless of what
the ones who are unjust do.
He only postpones *their reckoning* to a Day
when their sight will be glazed,
ones who run forward with eyes fixed in horror, 14:43
ones whose heads are erect.
Their glance goes not back to them
and their minds *are* void.
And warn humanity of a Day 14:44
the punishment will approach them.
So those who did wrong will say:
Our Lord! Postpone for us a near term
so that we may answer
Your call and follow the Messengers,
yet had you not sworn before
that *there would be* no end for you?
And you inhabited the dwellings 14:45
of those who did wrong to themselves.
And it became clear to you how
We accomplished against them.

And We propounded for you parables.
14:46 And surely they planned their plan
and their plan *was* with God
even if their plan had been to displace mountains.
14:47 So assume not that God *will be*
one who breaks His promise
to His Messengers.
Truly God *is* Almighty, Possessor of Requital.
14:48 On a Day
when the earth will be substituted
for other than this earth and the heavens,
they will depart to God, The One,
The Omniscient God.
14:49 And you will consider the ones who sin
that Day, ones who were bound in chains.
14:50 Their tunics *are* made of pitch
and the fire will overcome their faces
14:51 so that God may give recompense
to every soul for what it has earned.
Truly God *is* Swift in reckoning.
14:52 This *is* the delivering of the message
to humanity so that they may be warned by it
and that they may know that He *is* One God
so that those imbued with intuition may recollect.

Chapter 15
The Rocky Tract (*al-Ḥijr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
15:1 Alif Lām Rā. That *are* the signs of the Book
and of a clear Recitation.
Part 14 ***
15:2 It may be those who were ungrateful
would wish that they had been ones who submit.
15:3 Forsake them to eat and let them take joy
and be diverted with hopefulness.
Then they will know.
15:4 And We caused not a town to perish

but *there was* for it a known prescription.
No community precedes its term 15:5
nor delays it.
And they say: O **you** to whom 15:6
was sent down the Remembrance,
truly **you** *are* one who is possessed.
Why bring **you** not to us angels 15:7
if **you** have been the ones who are sincere?
We send angels down not but with The Truth. 15:8
If they come to the ungrateful,
they will not be ones who are given respite.
Truly We, We have sent down the Remembrance 15:9
and truly We *are* ones who guard it.
And certainly We sent *Messengers* before **you** 15:10
to partisans of the ancient ones.
And approach them not any Messenger 15:11
but they had been ridiculing him.
Thus We thrust it into the hearts 15:12
of the ones who sin.
They believe not in it. Surely had passed away 15:13
before them the customs of the ancient ones.
And even if We opened for them a door 15:14
from heaven
and they were to continue going up to it,
they would say: Truly our sight was dazzled. 15:15
Nay! We *were* a bewitched folk.
* Sec. 2
And certainly We have made constellations 15:16
in the heavens
and We made them appear pleasing
to the ones who look.
And We have kept them safe from every accursed 15:17
satan except he who has the ability to hear
by eavesdropping. 15:18
Then he *is* pursued by a clear flame.
And We stretched out the earth 15:19
and We cast on it firm mountains
and We caused to develop on it
that which *was* well-balanced of each thing.

15:20 And We made on it for you a livelihood
and for those whom you *are* not ones who provide.
15:21 And *there is* not a thing
but its treasures *are* with Us
and We send it down not
but in a known measure.
15:22 And We sent fertilizing winds.
Then We sent forth water from heaven.
Then We satiated you
and you *are* not ones who are its treasurers.
15:23 And truly *it is* We Who give life
and cause to die and We *are* the ones who inherit.
And certainly We knew
15:24 the ones who precede
among you and certainly
We know the ones who come later.
15:25 And truly **your** Lord *is* He Who assembles them.
Truly He *is* Wise, Knowing.

Sec. 3 *

15:26 And certainly We created the human being
out of earth mud of soft wet earth.
15:27 And We created ones who are the spirits
before from the fire of a burning wind.
15:28 And *mention* when **your** Lord said to the angels:
Truly I am One Who is Creator of the mortals
out of earth mud of soft wet earth.
15:29 That *is* when I shaped him
and breathed into him of My Spirit.
So fall down before him
as ones who prostrate themselves.
15:30 The angels prostrated themselves,
one and all
15:31 but Iblis.
Iblis refused to be
with the ones who prostrated themselves.
15:32 He said: O Iblis! What *is* with **you**
that **you** *are* not
with the ones who prostrate themselves?
15:33 *Iblis* said: I will not prostrate myself before a mortal

whom **You** have created out of
earth mud of soft wet earth.
It was said: Go **you** forth from here, 15:34
for truly **you** are accursed!
And truly a curse *will be* upon **you** 15:35
until the Day of Judgment.
Iblis said: O my Lord! 15:36
Give me respite until the Day they are raised up.
He said: Then truly **you** *are* among 15:37
the ones who are given respite
until the Day of the known time. 15:38
Iblis said: My Lord! Because **You** have led me into 15:39
error, I will certainly make the earth appear
pleasing to them and I will lead them one and all
into error, except **Your** servants
among them, the ones who are devoted. 15:40
He said: 15:41
This *is* the straight path to Me.
Truly *as* for My servants 15:42
you will have no authority over them,
but ones who are in error followed **you**.
And truly hell has been promised to them all. 15:43
It has seven doors. Then for every door, a set part 15:44
is designated for them.

* Sec. 4

Truly the ones who are Godfearing 15:45
will be amidst gardens and springs.
Enter them in peace *as* ones who are safe! 15:46
And We will tear out any grudges 15:47
from their breasts.
They *will be as* brothers on couches,
one facing the other.
In it neither fatigue will afflict them 15:48
nor will they be ones who are driven out.
Tell My servants that I am The Forgiving, 15:49
The Compassionate and that
My punishment, *it is* a painful punishment. 15:50
And tell them about the guests of Abraham 15:51
when they entered upon him 15:52

and said: Peace!
He said: Truly we are afraid of you.
15:53 They said: Take no notice.
Truly we give you good tidings of a knowing boy.
He said: You give me good tidings
15:54 even though old age has afflicted me?
So of what give you good tidings?
15:55 They said: We give **you** good tidings of
The Truth, so be **you** not of the ones who despair.
15:56 He said: Who despairs of the mercy of his Lord
but the ones who go astray?
15:57 He said: Then what *is* your business,
O the ones who were sent?
15:58 They said: We were sent to a folk, ones who sin,
15:59 except the family of Lot.
Truly we *are* ones who will deliver them
15:60 one and all except his wife.
• We have ordained
that she be of the ones who stay behind.
Sec. 5 *
15:61 Then when drew near to the people of Lot
the ones who were sent, he said:
15:62 Truly you *are* a folk unknown to me.
15:63 They said: Nay! We have drawn near to you
with what they had been contesting.
15:64 We approach **you** with The Truth
and truly we *are* ones who are sincere.
15:65 Then set forth with **your** family
in a part of the night
and follow **you** their backs
and look not back any of you,
but pass on to where you are commanded.
15:66 And We decreed the command to him
that the last remnant of these would be
that which *is* cut off
in that which is morning.
15:67 The people of the city drew near
rejoicing at the good tidings.
15:68 *Lot* said: Truly these *are* my guests.

So put me not to shame.
Be Godfearing of God. 15:69
Cover me not with shame.
They said: Prohibited we **you** not 15:70
from some beings?
Lot said: These *are* my daughters 15:71
if you *must be* ones who do *something*.
By **your** life, truly they were dazed, 15:72
wandering unwilling to see.
So the Cry took them at sunrise. 15:73
And We made its high point low 15:74
and We rained down on them
rocks of baked clay.
Truly in this *are* signs for ones who read marks. 15:75
And truly they *are* ones who are on an abiding way. 15:76
Truly in it *is* a sign 15:77
for the ones who believe.
And truly the Companions of the Woods 15:78
had been ones who were unjust.
So We requited them 15:79
and they *were* both on a clear high road.

* Sec. 6

Certainly the Companions of the Rocky Tract 15:80
denied the ones who were sent.
And We gave them Our signs. 15:81
They had been ones who turned aside from them.
And they had been carving out safe houses 15:82
from mountains,
but the Cry took them 15:83
in that which is morning.
And availed them not what they had been earning. 15:84
And We created not the heavens 15:85
and the earth and what *is* in between them
but with The Truth.
And truly the Hour *is* one that arrives
so overlook with a sweet overlooking.
Truly **your** Lord *is* The Knowing Creator. 15:86
And certainly We have given **you** 15:87
seven often repeated parts

of the sublime Quran.
15:88 And stretch not out **your** eyes
at what We have given enjoyment with it to pairs
of them, nor feel remorse for them,
but make low **your** wing in kindness
to the ones who believe.
15:89 And say: Truly I *am* a clear warner.
15:90 Even *as* We have sent forth
on the ones who are partitioners,
15:91 those who have made the Quran into fragments.
15:92 So by **your** Lord, We will certainly ask them
one and all about what they had been doing.
15:93 So call aloud what **you** are commanded
15:94 and turn **you** aside
from the ones who are polytheists.
15:95 Truly We have sufficed **you**
against the ones who ridicule,
15:96 those who make with God another god.
But they will know.
And certainly We know that
15:97 **your** breast became narrowed,
injured in spirit, because of what they say.
So glorify the praises of **your** Lord
15:98 and be among
the ones who prostrate themselves
15:99 and worship **your** Lord
until the certainty approaches **you**.

Chapter 16
The Bee (*al-Naḥl*)

In the Name of God,
Sec. 1 the Merciful, the Compassionate
16:1 The command of God approached.
Seek not to hasten it.
Glory be to Him and exalted *is* He
above the partners they ascribe *with Him*.
16:2 He sends down the angels
with the Spirit of His command

on whom He wills of His servants
to warn that *there is* no god but I,
so be Godfearing of Me.
He has created the heavens 16:3
and the earth with The Truth.
He *is* to be exalted above partners
they ascribe *with Him*.
He created the human being from a seminal fluid. 16:4
That *is* when he becomes a clear adversary.
And He has created the flocks, 16:5
for you in which *there is* warmth
and many profits and of them you eat
and in them *is* a beauty for you 16:6
when you give them rest
and when you drive forth flocks to pasture.
And they carry your lading to a land, 16:7
that which you will not reach
but under adverse circumstances to yourselves.
Truly your Lord *is* Gentle, Compassionate.
And He creates horses, mules and donkeys 16:8
for you to ride and *as* an adornment.
And He creates
what you know not.
And with God *is* the showing of the way yet 16:9
some of them *are* ones who swerve. And had He
willed, He would have guided you one and all.

* Sec. 2

It is He Who sent forth water 16:10
from heaven for you, from it to drink
and from it, trees
wherein you pasture *your herds*.
He causes crops to develop for you with it, 16:11
and the olives and the date palms
and the grapevines and every kind of fruit.
Truly in that *is* a sign for a folk who reflect.
And He caused to become subservient to you 16:12
the nighttime and the daytime
and the sun and the moon and the stars,
those which *are* subservient by His command.

Truly in that *are* signs for a folk who are reasonable.
16:13 And whatever He made numerous for you
in and on the earth of hues,
ones that are at variance,
truly in that *is* a sign for a folk who recollect.
16:14 And He *it is*
Who has caused the sea to become subservient
to you so that you eat from it succulent flesh
and pull out of it glitter to wear.
And **you** see the ships,
ones that plow through the waves,
that you may be looking for His grace
and so that perhaps you would give thanks.
16:15 And He cast on to the earth firm mountains
so that it not vibrate with you
and rivers and roads
so that perhaps you would be truly guided
16:16 and landmarks.
And they *are* truly guided by the stars.
16:17 *Is* then He Who creates *as* one who creates not?
Will you not then recollect?
16:18 And if you try to number
the divine blessing of God,
you will not *be able* to count it.
16:19 Truly God *is* Forgiving, Compassionate.
And God knows what you keep secret
16:20 and what you speak openly.
And those whom you call to other than God,
they have created not anything
but they *are themselves* created.
16:21 *They are* lifeless, not living
and they are not aware
when they will be raised up.
Sec. 3 *
16:22 Your God *is* One God.
But for those who believe
not in the world to come,
their hearts *are* ones that know not
and they *are* ones who grow arrogant.

Without a doubt God knows what they keep 16:23
secret and what they speak openly.
Truly He loves not the ones who grow arrogant.
And when it is said to them: 16:24
What *is* that your Lord sent forth?
They said: Fables of the ancient ones!
They will carry their own heavy loads completely 16:25
on the Day of Resurrection
and of the heavy loads of those
whom they caused to go astray
without knowledge.
How evil *is* what they will bear!
*
Sec. 4
Surely those who *were* before them planned. 16:26
Then God approached their structures
from the foundations and the roof fell down
upon them from above and the punishment
approached them
from where they were not aware.
After that on the Day of Resurrection 16:27
He will cover them with shame and will say:
Where *are* My ascribed associates with whom
you had been making a breach with them?
Those who were given the knowledge
will say:
Truly degradation *this* Day
and evil upon the ones who are ungrateful,
those whom the angels called to themselves 16:28
while they *were*
ones who were unjust to themselves.
Then they will give a proposal of surrender:
We had not been doing any evil. Yea! Truly God *is*
Knowing of what you had been doing.
So enter the doors of hell— 16:29
ones who will dwell in it forever
and certainly how miserable a place of lodging
it is for the ones who increase in pride!
And when *it is* said to those who *were* Godfearing: 16:30
What *is it* that your Lord has sent forth?

They will say: Good.
For those who do good
in the present, *there is* benevolence.
And the abode of the world to come *is* better.
And how excellent *will be* the abode
of the ones who are Godfearing!
16:31 Gardens of Eden which they will
enter beneath which rivers run.
They will have in them all that they will.
Thus God gives recompense
to the ones who are Godfearing.
16:32 Those whom the angels call to themselves
while they *are* ones who are good,
they say to them: Peace be unto you!
Enter the Garden because of what you had been doing.
16:33 Look they not on *anything* but that the angels
should approach them
or the command of **your** Lord?
Thus accomplished those before them.
And God did not wrong them,
but they had been doing wrong to themselves.
16:34 Then their evil deeds lit on them
for what their hands had done
and surrounded them
is what they had been ridiculing.
Sec. 5 *
16:35 And those who ascribed partners with God said:
Had God willed
neither would we have worshiped
other than Him anything, we nor our fathers,
nor would we have held sacred anything
other than *what* He *forbade*.
Thus accomplished
those who *were* before them.
Then what *is* upon the Messengers
but the delivering of the clear message?
16:36 And certainly We have raised up
in every community a Messenger
saying that: Worship God

and avoid false deities.
Then of them *were* some whom God guided
and of them *were* some
upon whom their fallacy was realized.
So journey through the earth.
Then look on how had been the Ultimate End
of the ones who deny.
If **you** be eager for their guidance, 16:37
then truly God will not guide
whom He causes to go astray
and they will have no ones who help.
And they swore by God 16:38
their most earnest oaths:
God will not raise up him who dies.
Yea! *It is* a promised obligation upon Him
—but most of humanity knows not—
in order to make manifest for them 16:39
about what they *are* at variance in it
and so that those who were ungrateful
may know that they had been ones who lie.
Our saying to a thing when 16:40
We wanted it *is* that We say to it: Be! Then it is!

* Sec. 6

As for those who emigrated in the way of God 16:41
after they were wronged,
We will certainly
have a place of settlement for them
with benevolence in the present
and the compensation of the world to come
will be greater if they had but known,
those who endured patiently. 16:42
And they put their trust in their Lord.
And We sent not before **you** 16:43
but men to whom We reveal *revelation*.
So ask the People of Remembrance
if you have not been knowing.
With the clear portents and the ancient scrolls, 16:44
We have sent forth the Remembrance to **you**
that **you** might make manifest to humanity

what was sent down to them
and so that perhaps they would reflect.
16:45 Are those who planned evil deeds safe
that God will not cause the earth to swallow them
or that the punishment will *not* approach them
from where they are not aware?
16:46 Or that He may take them
in their going to and fro
where they *will* not *be* ones who frustrate *Him*?
16:47 Or that He may take them, destroying them little by little?
Truly **your** Lord *is* Gentle, Compassionate.
16:48 Consider they not that whatever things
God has created casts its shadow
to the right and to the left,
ones who prostrate to God,
and they *are*
ones who are in a state of lowliness?
16:49 And to God prostrates
whatever *is* in the heavens and whatever *is*
in and on the earth of moving creatures
and the angels
and they grow not arrogant.
16:50 They fear their Lord above them
and accomplish what they are commanded.‡
Sec. 7 *
16:51 And God said: Take not two gods to yourselves.
Truly He *is* One God.
Then have reverence for Me.
16:52 And to Him *belongs*
whatever *is* in the heavens and the earth
and His *is* the way of life, that which is forever.
Are you Godfearing of other than God?
16:53 And whatever you *have* of divine blessing
is from God.
After that when harm afflicts you,
you make entreaties to Him.
16:54 After that when He has removed the harm from
you, that *is* when a group of people among you
ascribe partners with their Lord.

They are ungrateful 16:55
for what We have given them.
So let them take joy. They will know.
And they assign to what they know not 16:56
a share from what We provided them,
by God! You will certainly be asked about
what you had been devising.
And they assign daughters to God! 16:57
Glory be to Him and for them*selves*, •
that for which they lust.
And when any of them 16:58
was given good tidings
of a female, his face stayed
as one that *is* clouded over and he chokes.
He *is* secluded from the folk 16:59
because of the dire tidings he was given.
Will he hold it back
with humiliation
or will he trample it in the earth dust?
Truly how evil *is* the judgment they give!
For those who believe not in the world to come 16:60
there is a morally evil description
while the loftiest description *belongs* to God.
And He *is* The Almighty, The Wise.
* Sec. 8
And if God were to take humanity to task 16:61
for their injustice,
He would not leave on it a moving creature,
but He postpones them for a term
that was determined.
And when their term drew near, neither will they
delay it an hour nor press it forward.
And they assign to God what they dislike. 16:62
Their tongues allege the lie
that the fair things *will be* theirs.
Without a doubt,
for them *is* the fire
and they *will be* ones made to hasten *to it*.
By God! 16:63

We have certainly sent Messengers
to communities before **you**.
Satan made their actions appear pleasing to them
so he *is* their protector on this Day
and theirs *will be* a painful punishment.

16:64 And We sent not forth the Book to **you**,
but that **you** may make manifest to them
those things in which they *were* at variance in it
and *as* a guidance and a mercy
for a folk who believe.

16:65 And God sent forth water from heaven
and from it gave life to the earth after its death.
Truly in this *is* a sign for a folk who hear.

Sec. 9 *

16:66 And truly for you in the flocks *is* a lesson;
We satiate you from what *is* in their bellies
—from between waste and blood—
exclusively milk,
that which is delicious to the ones who drink.

16:67 From fruits of the date palm trees and grapevines
you take to yourselves of it an intoxicant
and fair provisions.
Truly in it *is* a sign
for a folk who are reasonable.

16:68 And **your** Lord revealed to the bee:
Take to **yourself** houses from the mountains
and in the trees
and in what they construct.

16:69 Then eat of all fruits
and insert **yourself**
submissively into the ways of **your** Lord.
Drink goes forth from their bellies in hues,
ones that *are* at variance,
wherein *is* healing for humanity.
Truly in this *is* certainly a sign
for a folk who reflect.

16:70 And God has created you.
Then He calls you *to Himself*.
And of you *there are* some who are returned

to the most wretched of lifetimes
so that he knows nothing
after having knowledge of something.
Truly God *is* Knowing, Powerful.

*

Sec. 10

And God gave advantage to some of you 16:71
over some others in provision.
But those who were given advantage
are not ones who give over their provision
to what their right hands possess
so that they *are* equal in it.
Why have they negated the divine blessing of God?
And God has assigned to you 16:72
spouses of your own kind
and has assigned you
from your spouses, children and grandchildren
and has provided you with what is good.
They believe then in falsehood
and are ungrateful for the divine blessing of God?
They worship other than God 16:73
what has no sway, no power to provide for them
anything from the heavens and the earth
nor *are* they able *to do so*.
So propound not parables for God. 16:74
Truly God Knows and you know not.
God propounded a parable 16:75
of a chattel servant
who has no power over anything
and one to whom
We have provided from Us
a fair provision
and he spends from it secretly and openly.
Are they on the same level?
The Praise *belongs* to God.
Nay! Most of them know not!
And God propounded a parable 16:76
of two men, one of them speaks not.
He has no power over anything
and he *is* a heavy burden

to his defender.
Whichever way he is directed,
he brings no good.
Is he on the same level
• *as* the one who commands justice
and he *is* on a straight path?

Sec. 11 *

16:77 And to God *belongs* the unseen
of the heavens and the earth.
And the command of the Hour
is not but the twinkling of an eye
to one's sight or *it is* nearer.
Truly God *is* Powerful over everything.

16:78 And God brought you out
from the wombs of your mothers
and you knew nothing.
And He assigned to you
• the ability to hear and sight and mind
so that perhaps you would give thanks.

16:79 Consider you not the birds,
the ones who are subservient
in the firmament of the heavens?
None holds them back but God.
Truly in this *are* the signs
for a folk who believe.

16:80 And God has assigned for you
your houses *as* places of rest
and assigned for you
the hides of flocks
for houses which you find light
• on the day of your departing
and the day of your halting
and of their wool and fur and hair,
furnishings and enjoyment for a while.

16:81 And God has made for you
shade out of what He created
and has made for you the mountains
as a refuge in the time of need
and has made for you tunics to protect you

from the heat
and tunics to protect you
from your violence.
Thus He fulfills His divine blessing
to you so that perhaps you would submit.
Then if they turned away, for **you** *is* only 16:82
the delivering of the clear message.
They recognize the divine blessing of God. 16:83
After that they reject it
and most of them *are* the ones who are ungrateful.

* Sec. 12

On the Day We will raise up 16:84
from every community a witness.
After that no permission will be given
to those who are ungrateful
nor will they ask to be favored.
And when those who did wrong 16:85
consider the punishment,
then it will not be lightened for them
nor will they be given respite.
And when those who ascribed partners 16:86
see their ascribed associates *with God*,
they will say: Our Lord,
these *are* our ascribed associates
whom we had been calling to other than **You**.
Then they will cast their saying back to them:
Truly you *are* ones who lie!
They will give a proposal to God on that day 16:87
of surrender. Gone astray from them *will be*
what they had been devising.
Those who were ungrateful 16:88
and barred from the way of God,
We increased punishment above their punishment
because they had been making corruption.
On the Day We raise up in every community 16:89
a witness against them from among themselves
and We will bring **you** about
as a witness against these.
And We have sent down to **you** the Book to **you**

as an exposition that makes everything clear
and *as* a guidance and *as* a mercy
and *as* good tidings for the ones who submit.

Sec. 13 *

16:90 Truly God commands justice and kindness
and giving to one who is a possessor of kinship
and He prohibits depravity
and ones who are immoral and insolent.
He admonishes you so that perhaps
you would recollect.

16:91 And live up to the compact of God
when you have made a contract.
And break not the oaths after ratification.
And surely you have made God
surety over you.
Truly God knows what you accomplish.

16:92 And be not like she who would break
what she has spun after firming its fibers
by taking your oaths in mutual deceit
among yourselves so that one community
becomes more plentiful
than another community.
God tries you but by this.
And He will make manifest to you
on the Day of Resurrection
about what you had been at variance in it.

16:93 Had God willed,
He would have made you
one community, but He causes to go astray
whom He wills and guides whom He wills.
And certainly you will be asked about
what you had been doing.

16:94 Take not your oaths to yourselves in mutual
deceit among yourselves
so that your footing not backslide
after standing firm and you experience
the evil of having barred
from the way of God.
And for you *will be* a serious punishment.

And exchange not the compact for a little price. 16:95
Truly what *is* with God *is* better for you
if you had been knowing.
Whatever *is* with you will come to an end 16:96
and whatever *is* with God
is that which will endure.
And We will certainly give recompense
to those who endure patiently their
fair compensation for what they had been doing.
Whoever be one who acts in accord with morality, 16:97
whether male or female,
while *being* one who believes,
We will give life—this good life and We will give
recompense to them
—their compensation—
for the fairest for what they had been doing.
So when **you** have recited the Quran, 16:98
seek refuge with God
from the accursed Satan.
Truly he has no authority 16:99
over those who have believed
and in their Lord they put their trust.
His authority *is* only over those 16:100
who turn away to him and those,
they *are* ones who are polytheists.
* Sec. 14
And when We substitute a sign 16:101
in place of another sign
and God *is* greater in knowledge
of what He sends down, they said:
You *are* only one who devises!
But most of them know not.
Say: The hallowed Spirit has sent it down 16:102
from **your** Lord with The Truth
to make firm those who have believed
and *as* a guidance and good tidings
to the ones who submit.
And certainly We know that they say: 16:103
It is only a mortal who teaches him,

the tongue of him whom they hint at
is non-Arab
while this *is* in a clear Arabic tongue.
16:104 Truly those who believe not in the signs of God,
God will not guide them
and for them *is* a painful punishment.
16:105 *It is* only the devising of falsity *of*
those who have believed not in *the* signs of God
and those, they *are* the ones who lie—
16:106 whoever disbelieved in God after his belief—
except for whoever was compelled to do it
against his will while his heart
is one that is at peace in belief.
But whoever expands his breast to disbelief,
on them *is* the anger of God
and for them *is* a serious punishment.
16:107 That *is* because they embraced this present life
instead of the world to come and God guides not
the folk, the ones who disbelieve.
16:108 Those *are* they upon whose hearts
God has set a seal and upon their ability to hear
and their sight and those,
they *are* the ones who are heedless.
16:109 Without a doubt they *will be*
in the world to come, the ones who are losers.
16:110 Then truly **your** Lord, for those who emigrated
after they were persecuted
and after that struggled
and endured patiently,
truly **your** Lord *is* Forgiving, Compassionate.

Sec. 15 *

16:111 On a Day every soul will approach,
disputing for itself and every soul
will have its account paid in full
for what it did
and wrong will not be done to them.
16:112 And God propounded a parable of a town,
one that was safe, one that was at peace,
its provision approaching it

freely from every place.
Then it was ungrateful for the divine blessings of
God and so God caused it
to experience extreme hunger
and fear because of what they had been crafting.
And certainly had drawn near 16:113
to them a Messenger
from among themselves but they denied him,
so the punishment took them
while they were ones who were unjust.
So eat of what God has provided you *as* lawful, 16:114
what is good and give thanks
for the divine blessing of God
if it has been Him that you worship.
He has forbidden to you only carrion 16:115
and blood and flesh of swine
and what was hallowed to other than God
but if one is compelled, other than *being*
one who is willfully disobedient
nor one who is turning away,
then truly God *is* Forgiving, Compassionate.
And say not 16:116
to what your lying tongues allege:
This *is* lawful and this *is* unlawful
so *as* to devise lies against God.
Truly those who devise against God
lies will not prosper
but a little enjoyment 16:117
and for them *is* a painful punishment.
We have forbidden those who became Jews 16:118
what We have related to **you** before
and We did not wrong them
but they had been doing wrong to themselves.
After that truly **your** Lord— 16:119
to those who did evil in ignorance
then repented after that and made things right,
truly **your** Lord after that—
is Forgiving, Compassionate.

*

Sec. 16

16:120 Abraham has been of a community obedient to God
—a monotheist— and he would not be
among the ones who are polytheists.
16:121 He *was* one who was thankful
for His divine blessings.
He elected him and guided him to a straight path.
16:122 And We gave him in the present benevolence and
truly in the world to come he *will be* among
the ones who are in accord with morality.
16:123 Then we revealed to **you**:
Follow the creed of Abraham
—a monotheist and he had not been
among the ones who are polytheists.
16:124 Truly the Sabbath was made
for those who *were* at variance about it.
Truly **your** Lord will give judgment
between them on the Day of Resurrection
about what they had been at variance in it.
16:125 Call **you** to the way of **your** Lord with wisdom
and fair admonishment and dispute with them
in a way that *is* fairer.
Truly **your** Lord *is* He Who *is* greater in knowledge
of whoever has gone astray from His way
and He *is* greater in knowledge
of the ones who are truly guided.
16:126 And if you chastise, then chastise
with the like of that with
which you were chastised
but if you endure patiently,
certainly *it is* better
for ones who remain steadfast.
16:127 And have **you** patience
and **your** patience *is* only from God.
And feel not remorse over them
nor be troubled about what they plan.
16:128 Truly God *is* with those who are Godfearing
and those, they *are* the ones who are doers of good.

Part 15 ***

Chapter 17
The Journey by Night (*al-Isrā'*)

In the Name of God,	Stage 4	
The Merciful, The Compassionate	Sec. 1	
Glory be to Him Who made His servant	17:1	
journey by night		
from the Masjid al-Haram		
to the Masjid al-Aqsa		
around which We have blessed		
so that We cause him to see Our signs.		
Truly He, He *is* The Hearing, The Seeing.		
And We gave Moses the Book	17:2	
and made it a guidance		
for the Children of Israel:		
Take not to yourselves		
a Trustee other than Me.		
O offspring of those whom We carried	17:3	
with Noah:		
Truly he had been a grateful servant.		
And We decreed for the Children of Israel	17:4	
in the Book:		
Certainly you will make corruption		
in and on the earth twice.		
And certainly you will exalt yourselves		
in a great self-exaltation.		
So when the promise drew near for the first of the	17:5	
two, We raised up against you servants of Ours		
imbued with severe might.		
They ransacked in the midst of your abodes.		
And the promise had been		
one that was accomplished.		
After that We returned to you a turn of luck over them	17:6	
and We furnished you relief with children		
and wealth		
and made you more in soldiery:		
If you did good,	17:7	
you would be doing good for yourselves		
and if you did evil,		

then *it is* against *yourselves.*
Then when the second promise drew near,
We sent your enemies.
They raised anger on your faces and they entered
the place of prostration just *as* they had entered it
the first time, to shatter
all that they had ascended to with a shattering.
17:8 Perhaps your Lord may have mercy on you.
But if you reverted, We will revert.•
And We have made hell a jail
for the ones who are ungrateful.
17:9 Truly this, the Quran, guides to what is upright
and gives good tidings
to the ones who believe,
ones who have acted in accord with morality,
that they *will have* a great compensation.
17:10 And *as* for those who believe not
in the world to come,
We have made ready for them
a painful punishment.

Sec. 2 *

17:11 And the human being calls to worse
as much as he supplicates for good.
And the human being has been hasty.
17:12 We have made the nighttime
and the daytime *as* two signs.
Then We blotted out the sign of nighttime
and We made the sign of daytime
for one who perceives that you may look
for grace from your Lord
and that you may know the number of years
and the reckoning.
And We have explained everything distinctly,
with a decisive explanation.
17:13 For every human being
We have fastened his omen to his neck
and We will bring out for him
on the Day of Resurrection
a book in which he will meet

that which had unfolded.
Recite **your** book! This day **your** soul has sufficed 17:14
against **you** *as* **your** reckoner.
Whoever was truly guided is guided 17:15
only for his own soul
and whoever went astray
then only goes astray against it.
And no burdened soul bears the heavy load of
another nor would We be ones who punish
until We have raised up a Messenger.
And when We wanted 17:16
to cause a town to perish,
then We commanded
ones who were given ease,
but they disobeyed in it.
So the saying was realized against it.
Then We destroyed it with *utter* destruction.
How many generations 17:17
have We caused to perish after Noah
and **your** Lord has sufficed
as Aware, Seeing the impieties of His servants.
Whoever has been wanting 17:18
that which hastens away,
We quicken it for him
whatever We will to whomever We want.
After that We assign hell for him.
He will roast in it, one who is condemned,
one who is rejected.
And whoever has wanted the world to come 17:19
and endeavored for it,
endeavoring while he *is* one who believes,
then those, their endeavoring has been appreciated.
To each We furnish relief, 17:20
these and these, with the gift of **your** Lord.
And this gift of **your** Lord has not been
one that was confined.
Look **you** on 17:21
how We gave advantage
to some of them over some others.

And certainly the world to come *will be* greater in
degrees and greater in excellence.
17:22 Assign not another god with God
for then you will be put
as one who is condemned,
one who is damned.

Sec. 3 *

17:23 And **your** Lord has decreed
that you worship none but Him!
And kindness to the ones who are one's parents.
If with **you** they reach old age
–one of them or both of them–
then **you** will not say to them
a word of disrespect nor scold them
but say a generous saying to them.
17:24 And make **yourself** low to them,
the wing of the sense of humility
through mercy.
And say: O my Lord! Have mercy on them
even *as* they reared me when I *was* small.
17:25 Your Lord *is* greater in knowledge
of what *is* within yourselves.
If you be ones who are in accord with morality,
truly He *is* Forgiving
to those who have been penitent.
17:26 And give to the possessor of kinship his right and
to the needy and to the traveler of the way
and spend not extravagantly
an extravagant spending.
17:27 Truly the ones who spent extravagantly
have been brothers of the satans
and Satan was ungrateful to his Lord.
17:28 And if **you** turn aside from them,
looking for mercy from **your** Lord
for which **you** hope,
then say to them a saying softly.
17:29 And make not **your** hand be
one that was restricted to **your** neck
as a miser nor extend it to its utmost expansion

as a prodigal so that **you** sit
as one who is blameworthy, one who is denuded.
Truly **your** Lord extends the provision
for whom He wills and He tightens 17:30
for whom He wills.
Truly He, He has been Aware,
Seeing of His servants.
* Sec. 4
And kill not your children in dread of want; 17:31
We will provide for them and for you.
Truly the killing of them
has been a grave inequity.
And come not near committing adultery. 17:32
Truly it has been a great indecency!
How evil a way! 17:33
And kill not a soul which God has forbidden,
except rightfully.
And whoever *is* slain
as one who is treated unjustly,
surely We have assigned
for his protector authority,
but he should not exceed all bounds in killing.
Truly he would be one who is helped *by the Law*.
And come not near the property of the orphan 17:34
but with what *is* fair
until he reaches the coming of age.
And live up to the compact.
Truly the compact
is that which will be asked about.
And live up to the full measure 17:35
when you want to measure
and weigh with a straight scale.
That *is* best and more fair in interpretation.
And follow up not 17:36
of what *there is* not for **you** knowledge of it.
Truly having the ability to hear
and sight and mind,
each of those *is*
that which is to be asked.

17:37 And walk not on the earth exultantly.
Truly **you** will never make a hole in the earth
and shalt never reach the mountains in height.
17:38 All of that has been
bad deeds disliked with **your** Lord.
17:39 That *is* of what **your** Lord revealed to **you**
of wisdom so make not with God another god
that **you** should be
cast down into hell
as one who is blameworthy,
as one who is rejected.
17:40 Has your Lord selected for you sons
and taken for Himself females
from among the angels?
Truly you, you say a serious saying!

Sec. 5 *

17:41 And certainly We have diversified
in this, the Quran,
that they may recollect,
and it increases them only in aversion.
17:42 Say: If there had been gods along with Him
as they say, then they would have certainly
been looking for a way
to the Possessor of the Throne.
17:43 Glory be to Him!
And exalted *is He* above what they say,
greatly exalted.
17:44 The seven heavens glorify Him
and the earth
and whatever *is* in and on them.
There is not a thing but it glorifies His praise,
but you understand not their glorification.
Truly He has been Forbearing, Forgiving.
17:45 And when **you** recite the Quran,
We made between **you**
and between those who believe not
in the world to come
a partition obstructing *their* vision.
17:46 And We have laid sheaths over their hearts

so that they should not understand it
and heaviness in their ears.
And when **you** have remembered **your** Lord
in the Quran that He *is* One,
they turn their backs in aversion.
We *are* greater in knowledge 17:47
of what they listen for when they listen to **you**.
And when they conspire secretly,
when the ones who are unjust say:
You follow but a bewitched man.
Look on how they have 17:48
propounded parables for **you**.
So they have gone astray
and they *are* not able to be on a way.
And they say: Is it when we *are* bones 17:49
and broken bits that we *will be*
ones who are raised up
in a new creation?
Say: Should you be rocks or iron 17:50
or any creation that *is* more troublesome 17:51
in your breasts *to raise up*?
Then they will say: Who will cause us to return?
Say: He Who originated you the first time.
Then they will nod their heads at you
and say: When *will* it *be*?
Say: Perhaps *it is* near.
On a Day when He will call to you 17:52
and you will respond to Him with His praise,
you will think
that you lingered in expectation but a little.

* Sec. 6

And say to My servants that they should say 17:53
what *is* fair. Truly Satan sows enmity among
them. Truly Satan has been
to the human being a clear enemy.
Your Lord *is* greater in knowledge of you. 17:54
If He wills, He will have mercy on you
and if He wills, He will punish you.
And We have not sent you *as* a trustee over them.

17:55 And **your** Lord *is* greater in knowledge
of those who *are* in the heavens
and in and on the earth
and certainly We have given advantage
to some of the Prophets over some others
and to David We gave Psalms.
17:56 Say: Call to those whom you claimed
other than Him.
Then they *are* neither in control
to remove harm from you
nor revise it.
17:57 Those to whom they call to,
they *are* looking for an approach to their Lord
—whoever *is* nearer—
and they hope for His mercy
and they fear His punishment.
Truly the punishment of **your** Lord
has been *something* to beware.
17:58 And *there is* not a town but
We *will be* ones who cause it to perish
before the Day of Resurrection
or We *will be* ones who punish it
with a severe punishment.
That has been inscribed in the Book.
17:59 And nothing prevented Us
from sending the signs,
but that the ancient ones denied them.
And We gave to Thamud the she-camel
—that which was in full view—
but they did wrong to her.
And We send not the signs, but *as* a deterrence.
17:60 And *mention* when We said to **you**:
Truly **your** Lord comprehended humanity.
And We made not the dream that We caused **you**
to see but *as* a test for humanity
—and the tree—
one that was cursed in the Quran.
And We frighten them
but it only increases them in great defiance.

* Sec. 7

And *mention* when We said to the angels: 17:61
Prostrate to Adam!
So they prostrated *themselves* but Iblis.
He said: Will I prostrate
to one whom **You** have created from clay?
He said: Have **You Yourself** considered this 17:62
whom **You** have held in esteem above me?
If **You** were to postpone for me
to the Day of Resurrection,
I will certainly bring
under full control his offspring but a few.
He said: Go off with you! 17:63
And whoever heeds **you** of them,
then truly hell *will be* your recompense,
an ample recompense.
And hound whom **you** *are* able to of them 17:64
with **your** voice
and rally against them
with **your** horses and **your** foot soldiers
and share with them in their wealth
and children and promise them.
And Satan promises them nothing
but delusion.
Truly My servants, 17:65
over them *there is* no authority for **you**.
And **your** Lord has sufficed *as* a Trustee.
Your Lord *is* He Who propels for you 17:66
the boats on the sea
so that you may look for His grace.
Truly He has been Compassionate toward you.
And when harm afflicts you upon the sea, 17:67
those that you call to besides Him go astray
but when He delivers you to dry land,
you turn aside.
And the human being has been ungrateful.
Are you *feeling* safe 17:68
that He will not cause the shore land
to swallow you up or send a sand storm

against you?
After that you will find that you have no trustee.
17:69 Or *are* you feeling safe
that He will not cause you to return to it
a second time and send against you
a hurricane of wind and drown you
• because you were ungrateful?
After that you will not find
for yourselves against Us in it an advocator.
17:70 And certainly We held the Children of Adam
in esteem and We carried them on dry land and
on the sea and have provided them with what is
good and We have preferred them over many of
those whom We created with excellence.

Sec. 8 *

17:71 On a Day when We will call to every clan
with their leader.
Then whoever is given his book
in his right hand,
those will recite their book
and wrong will not be done to them even a speck.
17:72 And whoever has been unwilling to see here
will be unseeing in the world to come
and one who goes astray from the way.
17:73 And truly they *were* about to persecute **you**
for what We have revealed to **you**
so that **you** would devise against Us
other than it
and then they would have taken **you**
to themselves *as* a friend.
17:74 And if We had not made **you** firm,
certainly was about to incline to them
a little some and then
17:75 We would have caused **you** to experience
a double of this life
and a double after dying.
After that **you** would have found for **yourself**
no helper against Us.
17:76 They *were* about to hound **you** from the region

that they might drive **you** out of it.
Then they would not have
lingered in expectation
behind **you** but for a little while.
This was a custom with whomever 17:77
We sent before **you** of Our Messengers
and **you** will not find
in Our custom any change.
* Sec. 9
Perform the formal prayer 17:78
from the sinking sun
until the darkening of the night
and the recital at dawn.
Truly the dawn recital
has been one that is witnessed.
And keep vigil with it in the night 17:79
for an unexpected gift for **you**.
Perhaps **your** Lord will raise **you** up
to a station of one who was praised.
And say: My Lord! 17:80
Cause me to enter a gate in sincerity
and bring me out *as* one who is brought
out in sincerity and assign me
from that which proceeds from **Your** Presence
a helping authority.
And say: The Truth drew near 17:81
and falsehood vanished away!
Truly falsehood has been *made* to vanish away.
We send down in the Quran 17:82
what *is* a healing and a mercy
for the ones who believe
and it increases not the ones who are unjust
but in a loss.
And when We were gracious to the human being, 17:83
he turned aside and withdrew aside. And when
worse afflicted him, he became hopeless.
Say: Each does according to his same manner 17:84
and **your** Lord *is* greater in knowledge of
him who *is* better guided on the way.

Sec. 10 *

17:85 And they will ask **you** about the spirit.
Say: The spirit *is* of the command of my Lord
and you were not given knowledge
but a little.
17:86 And had We willed, We would certainly take
away what We have revealed to **you**.
After that **you** would not find for **you**
any trustee in that
against Us
17:87 but a mercy from **your** Lord.
Truly His grace has been great upon **you**.
17:88 Say: If human kind were gathered together
and jinn to bring the like of this Quran,
they would not approach the like of it
even if some of them *were* to be
sustainers of some others.
17:89 And certainly We have diversified for humanity
in this, the Quran, every kind of parable
but most of humanity refused all but disbelief.
17:90 And they would say:
We will never believe in **you** until **you** have a
fountain gush out of the earth for us.
17:91 Or *is* there a garden for **you**
of date palms and grapevines
and **you** cause rivers to gush forth
in its midst with a gushing forth?
17:92 Or cause **you** heaven to drop
upon us in pieces *as* **you** have claimed?
Or bring **you** God
and the angels *as* a warranty?
17:93 Or *is there* a house of ornament
for **you** or ascend **you** up into heaven?
And we will not believe in **your** ascension
until **you** send down for us
a Book that we would recite.
Say: Glory be to my Lord!
Am I but a mortal Messenger?

Sec. 11 *

And nothing prevented humanity 17:94
from believing when the guidance
drew near to them, but that they said: Has God
raised up a mortal *as* a Messenger?
Say: If *there* had been angels 17:95
on earth walking around,
ones who are at peace, then We would certainly
have sent down for them
from heaven an angel *as* a Messenger.
Say: God has sufficed *as* a Witness 17:96
between me and between you.
Truly He has been of His servants Aware, Seeing.
And he whom God guides 17:97
is one who is truly guided
and whomever He causes to go astray,
you will never find for them
protectors other than Him;
and We will assemble them
on the Day of Resurrection
on their faces,
unseeing
and unspeaking and unhearing.
Their place of shelter *will be* hell.
Whenever it declines,
We will increase the blaze for them.
That *is* their recompense because 17:98
they were ungrateful for Our signs
and they said: When we had been
bones and broken bits,
will we be ones who are raised up *as* a new creation?
Have they not considered that God 17:99
Who created the heavens and the earth
is One Who Has the Power
to create the like of them?
And He has assigned a term for them
whereof *there is* no doubt in it
but the ones who are unjust
refused *all* but disbelief.
Say: If you possessed 17:100

the treasures
of the mercy of my Lord, then you would hold back
for dread of spending.
And the human being has been ever stingy.

Sec. 12

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17:101 And certainly We have given Moses
nine signs, clear portents.
Then ask the Children of Israel
when he drew near to them.
Then Pharaoh said to him:
Truly O Moses, I think that **you** *are*
one who is bewitched.

17:102 He said: Certainly **you** knew no one
has sent forth these but the Lord
of the heavens and the earth *as* clear evidence.
And truly O Pharaoh,
I think that **you**
be one who is damned.

17:103 So he wanted to hound them in the region
but We drowned him
and *those* who *were* with him altogether.

17:104 And We said to the Children of Israel
after him: Inhabit the region.
So when drew near the promise
of the world to come,
We will bring you about a mixed group.

17:105 And We sent it forth with The Truth
and it came down with the Truth
and We sent it not to **you** but *as*
one who gives good tidings
and *as* a warner.

17:106 And *it is* a Recitation.
We have separated it in order that
you may recite it to humanity at intervals.
And We have sent it down
a sending successively down.

17:107 Say: Believe in it
or believe not.
Truly those who were given knowledge

before it,
when it is recounted to them, they fall down on
their visage, ones who prostrate.
And they say: Glory be to our Lord! 17:108
Truly the promise of our Lord has been
that which is accomplished.
And they fall down on their visages 17:109
weeping and it increases them in humility.‡
Say: Call to God or call to the Merciful 17:110
by whatever you call *Him*,
to Him *are* the Fairest Names.
And **you** be not loud in **your** formal prayer
nor speak in a low tone
and look for a way between.
And say: The Praise *belongs* to God 17:111
Who has not taken a son to Himself
and *there are* not any ascribed associates
with Him
in the dominion nor *is* there for Him
need for a protector out of a sense of humility
and magnify Him a magnification!

Chapter 18
The Cave (*al-Kahf*)

In the Name of God,
the Merciful, the Compassionate Sec. 1
The Praise *belongs* to God 18:1
Who has sent forth to His servant the Book
and has not made for it any crookedness.
He *made* it a truth-loving *Book* to warn of severe 18:2
violence from that which proceeds from His
Presence and to give good tidings to the ones
who believe, those, ones who have acted in accord
with morality that they will have a fair compensation,
ones who will abide in it eternally 18:3
and to warn those who said: 18:4
God has taken to Himself a son.
They have no knowledge about it 18:5

nor had their fathers.
Troublesome *is* a word that goes forth
from their mouths.
And they say nothing but a lie
18:6 so that perhaps **you** would be
one who consumes **yourself** with grief
for their sake
if they believe not
in this discourse out of bitterness.
18:7 Truly We have assigned
whatever *is* in and on the earth
as adornment for it so that We may try them
with it *as* to which of them *are* fairest in actions.
18:8 And truly We *are* ones who make
whatever *is* on it, barren dust, dry earth.
18:9 Have **you** assumed
that the Companions of the Cave
and the Bearers of Inscription
had been a wonder among Our signs?
18:10 *Mention* when the male youths
took shelter in the Cave. Then they said: Our
Lord! Give us mercy from **Your** Presence
and furnish us right mindedness in our affair.
18:11 So We sealed their ears in the Cave
for a number of years.
18:12 After that We raised them up so that We might
know which of the two confederates
was better in calculating the space of time
they had lingered in expectation.
Sec. 2 *
18:13 We relate this tiding to **you** with The Truth.
Truly they *were* male youths
who believed in their Lord
and We increased them in guidance.
18:14 And We invigorated their hearts
when they stood up and said:
Our Lord *is* the Lord
of the heavens and the earth.
We will never call to any god other than He.

Certainly we would have said an outrageous thing.
These, our folk have taken to themselves 18:15
gods other than He.
Even though they bring not to them
a clear portent of authority
and who does greater wrong
than one who devises a lie against God?
And when you have withdrawn from them 18:16
and from what they worship but God,
then take shelter in the cave.
Your Lord will unfold for you
from His mercy and will furnish you
with a gentle issue in your affair.
You might have seen the sun when it came up. 18:17
It inclines from their cave towards the right
and when it began to set,
it passed them towards the left
while they *were* in one of its fissures.
That *is* of the signs of God.
He whom God guides,
he *is* one who is truly guided
and he whom He causes to go astray,
you will never find for him a protector
or one who will show him the way.
* Sec. 3
You would have assumed them 18:18
to be awake
while they *are* ones who are sleeping.
And We turned them around and around
towards the right and towards the left
and their dog, one stretching out its paws
at the threshold.
And if **you** were to peruse them,
you would certainly have turned from them,
fleeing, and wouldst certainly be filled
with alarm of them.
And thus it *was* that We raised them up 18:19
that they might demand of one another.
Said a speaker among them:

How long have you lingered in expectation?
They said: We lingered in expectation
a day or a part of a day.
They said: Your Lord *is* greater in knowledge
of how long you have lingered in expectation.
So raise up one of you and with this,
your money,
send him to the city
and let him look on which *is* the purest food
and let him bring you provision from there.
And let him be courteous and apprise not anyone.
18:20 Truly if you become manifest to them,
they will stone you or they will cause you
to return to their creed
and you will not ever prosper.
18:21 And thus We made their case known
that they might know that the promise of God
is true and that, *as* for the Hour,
there is no doubt about it.
Mention when they contended
with one another about their affair.
They said: Build over them a structure.
Their Lord *is* greater in knowledge
about them.
Those who prevailed over their affair said:
We certainly will take to ourselves
over them a place of prostration.
18:22 They will say: *They were* three,
the fourth of them *being* their dog.
And they will say: *They were* five,
the sixth of them *being* their dog,
guessing at the unseen.
And they will say: *They were* seven,
the eighth of them *being* their dog.
Say: My Lord *is* greater in knowledge
of their amount.
No one knows them but a few,
so altercate not about them
but *with* a manifest argumentation

and ask not for advice about them
of anyone of them
*
Sec. 4

And surely he will not say about something: 18:23
Truly I *will be* one who does that tomorrow
but that you add: If God wills. 18:24
And remember **your** Lord
when **you** have forgotten.
And say: Perhaps my Lord will guide me
nearer to right mindedness than this.
And they lingered in expectation 18:25
in their cave three hundred years
and they added nine.
Say: God *is* greater in knowledge 18:26
of how long they lingered in expectation
and to Him *belongs* the unseen
of the heavens and the earth.
How well He perceives and how well He hears!
Other than him,
they have no protector
and He partners not in His determination at all.
And recount what was revealed 18:27
to **your** from the Book of **Your** Lord.
There is no one who changes His Words.
And **you** will never find
other than Him,
that which is a haven.
And have patience **yourself** with those 18:28
who call to their Lord
after the morning formal prayer
and in the evening,
wanting His Countenance.
And let not **your** eyes pass over them
wanting the adornment of this present life.
And obey not
him whose heart We have made neglectful
of Our Remembrance
and who follows his own desires
and whose affair has been excess.

18:29 And say: The Truth *is* from your Lord.
Then let whoever has willed, believe,
and let whoever has willed, disbelieve.
Truly We have made ready a fire
for the ones who are unjust.
They will be enclosed by its large tent.
And if they ask for rain,
they will be helped with rain,
water like molten copper
that will scald their faces.
How miserable *is* the drink
and how evil a place of repose!
18:30 Truly those who have believed and the
ones who have acted in accord with morality,
truly We will not waste the compensation
of him who does good.
18:31 Those, for them *are* Gardens of Eden
beneath which rivers run.
They will be adorned in them
with bracelets of gold
and they will wear green garments
of fine silk and brocade.
They *will be* ones who are reclining in it
on raised benches.
Excellent *is* the reward for good deeds
and how excellent a place of rest!

Sec. 5 *

18:32 And propound to them the parable of two men:
We had assigned to one of them
two gardens of grapevines
and We had encircled them with date palm trees
and We made crops between them.
18:33 Both the gardens gave their produce and failed
nothing in the least.We caused a river to gush
forth in the midst of them.
18:34 And there had been fruit for him.
Then he said to his companion
while he was conversing with him:
I have more wealth than **you** and am mightier

with respect to a group of men or jinn.
And he entered his garden 18:35
while he *was* one who was unjust to himself.
He said: I think that this will not
be destroyed ever.
And I think that the Hour 18:36
will not be one that looms near.
And if I were to be returned to my Lord,
I would surely find better than this
as an overturning.
And his companion said to him 18:37
while he was conversing with him:
Are you ungrateful to Him Who created **you**
out of earth dust,
after that out of seminal fluid,
and after that shaped **you** into a man?
Certainly He *is* God, my Lord, 18:38
and I will not ascribe partners of anyone
with my Lord.
Would that when **you** have entered **your** garden 18:39
you had said: What God willed!
There is no strength but with God!
If you see I am less than you
in wealth and children,
then perhaps my Lord 18:40
will give me better than **your** garden
and will send on it
a thunderclap from heaven.
Then it will come to be in the morning,
a place of slippery earth.
Or it will come to be in the morning 18:41
that its water will be sinking into the ground
so that **you** will never be able to seek it out.
And its fruit was enclosed 18:42
and it came to be in the morning
he began turning around the palms of his hands
in wretchedness for what he had spent on it,
while it had fallen down in ruins.
And he was saying: Would that I had not

ascribed anyone partners with my Lord!
18:43 And *there was* no faction to help him
other than God.
And he had been one who was helpless.
18:44 All protection there *belongs* to God,
The Truth.
He *is* Best in rewarding
for good deeds and Best in consequence.
Sec. 6 *
18:45 And propound for them the parable
of this present life: *It is* like water
that We send forth from heaven and plants
of the earth mingle with it
and it becomes straw in the morning
that winnows in the winds
and God has been over everything
One Who is Omnipotent.
18:46 Wealth and children *are* the adornment
of this present life
but that which endures
are ones who act in accord with morality.
These *are* better with **your** Lord in reward
for good deeds
and better for hopefulness.
18:47 And on a Day We will set in motion
the mountains
and **you** will see the earth
as that which has departed
and We will assemble them
and not leave out anyone of them.
18:48 And they *are* to be presented
before **your** Lord ranged in rows.
Certainly you have drawn near to Us
as We created you the first time.
Nay! You claimed that
We had never assigned for you a promise.
18:49 And the Book *is* to be set in place
and **you** will see the ones who sin
being ones who are apprehensive *as* to what *is* in it.

And they will say: Woe to us!
What *is* this Book?
It neither leaves out *anything* small or great
but has counted *everything*.
They will find present what their hands
had done and **your** Lord does not wrong anyone.

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Sec. 7

And *mention* when We said to the angels: 18:50
Prostrate to Adam!
So they prostrated but Iblis.
He had been among the jinn
and he disobeyed the command of His Lord.
Will you then take him to yourselves
and his offspring to be protectors
other than Me
while they *are* an enemy to you?
Miserable *it is* to give in place
of Him ones who are unjust!
I called them not to witness 18:51
the creation of the heavens and the earth
nor to their own creation of themselves
nor *was* I to take to Myself
the ones who are led astray *as* assistants.
And on a Day when He will say: 18:52
Call to My ascribed associates, those whom you
claimed, then they will cry out to them
but they will not respond to them
and We will make a gulf of doom between them.
And you will see the ones who sin in the fire, 18:53
who think that they *are*
ones who are about to fall in it
and they will not find a way to escape from it.

*

Sec. 8

And certainly We have diversified in this, 18:54
the Quran, every kind of example for humanity.
And the human being has been
more than anything argumentative.
Nothing prevented humanity from believing 18:55
when the guidance drew near to them

or from asking forgiveness of their Lord
but that approaches them customs
of the ancient ones or approaches upon them
the punishment face to face.
18:56 We send not the ones who are sent
but *as* ones who give good tidings
and *as* ones who warn.
And those who are ungrateful
dispute with falsehood in order to refute
The Truth by it
and they take My signs to themselves
and what they were warned of
—in mockery.
18:57 And who does greater wrong
than he who was reminded
of the signs of his Lord,
turns aside from them and forgets
what his hands have put forward?
Truly We have laid sheaths over their hearts
so that they should not understand it
and heaviness in their ears
and if **you** call them to the guidance,
yet they will not be truly guided ever.
18:58 And **your** Lord *is* Forgiving, Possessor of Mercy.
If He takes them to task
for what they have earned,
He will have quickened
the punishment for them.
But for them *is* what has been promised
which they will never find a way to elude it.
18:59 And those towns, We caused them to perish
when they did wrong
and We assigned
for their destruction what was promised.
Sec. 9 *
18:60 And *mention* when Moses
said to his male youth:
I will not quit until I reach the place of meeting
of the two seas even if I will go on for many years.

But when they reached the place of the meeting 18:61
between them.
Then they both forgot their fish
and it took to itself a way
through the sea burrowing.
Then when they had crossed, 18:62
he said to his male youth:
Give us our breakfast.
Certainly we have met fatigue from our journey.
He said: Have **you yourself** considered? 18:63
When we took shelter at the rock,
truly I forgot the fish.
And none but Satan caused me to forget
to remember it.
And it took its way into the sea
in a wondrous way.
He said: That *is* what we have been looking for! 18:64
So they went back following their footsteps.
Then they found a servant of Our servants 18:65
to whom We had given mercy from Us
and We had taught him knowledge
which proceeds from Our Presence.
Moses said to him: May I follow **you** 18:66
so that **you** be teaching me something
of what **you** have been taught
of right judgment?
He said: Truly **you** will never be able 18:67
to have patience with me.
And how will **you** endure a thing patiently 18:68
when **you** have not comprehended
any awareness of it?
Moses said: **You** will find me, 18:69
if God has willed, one who remains steadfast,
and I will not rebel against **your** command.
He said: Then if **you** follow me, 18:70
ask me not about anything
until I cause to evoke in **you** a remembrance of it.

* Sec. 10

So they both set out 18:71

until when they embarked in a vessel.
He made a hole in it. Moses said: Have **you** made
a hole in it in order to drown the people?
Certainly **you** have brought about
a dreadful thing!
18:72 He said: Did I not say
that **you** would not
be able to have patience with me?
18:73 *Moses* said: Take me not to task for what I forgot
and constrain me
not with hardship for my affair.
18:74 Then they both set out until when they met a boy.
Then he killed him.
Moses said: Have **you** killed a pure soul
without *his having slain* a soul?
Certainly **you** have brought about a horrible thing!
Part 16 ***
18:75 He said: Did I not say that
you would not be able
to have patience with me?
18:76 *Moses* said: If I asked **you** about anything
after this, then keep not company with me.
Surely **you** have reached *enough*
of excusing from my presence!
18:77 Then they both set out until
when they approached
a people of a town.
They asked its people for food.
But they refused to receive them *as* guests.
Then they found in it a wall
that *was* meant to tumble down so he fixed it.
Moses said: If **you** had willed
certainly **you** would have taken
compensation to **yourself** for it.
18:78 He said: This *is* the parting
between me and **you**!
I will tell **you** the interpretation
about which **you** have not been able
to have patience.

As for the vessel, it had been of 18:79
some needy *people* who toiled in the sea
so I wanted to mar it
as there had been a king behind them
who *was* taking every vessel forcefully.
And for the boy, both his parents had been ones 18:80
who believe. And we dreaded that he should
constrain them with defiance and ingratitude
so we wanted
their Lord to cause for them 18:81
in exchange one better
than he in purity
and nearer in sympathy.
As for the wall, 18:82
it had been that of two orphan boys in the city
and beneath it had been a treasure for them.
The father of both of them had been
one who had acted in accord with morality
so **your** Lord wanted
that they be fully grown,
having come of age,
and pull out their treasure
as a mercy from **your** Lord.
And I accomplished that not of my own command.
This *is* the interpretation
of what **you** have not been able to have patience.

*

Sec. 11

And they will ask **you** about Dhu-l Qarnayn. 18:83
Say: I will recount to you a remembrance of him.
Truly We established him firmly on the earth
and gave him a route to everything. 18:84
So he pursued a route until when he reached
the setting of the sun. 18:85
He found it beginning to set 18:86
in a spring of muddy water
and he found near it a folk.
We said: O Dhu-l Qarnayn!
Either **you** shall punish them
or **you** shall take them to **yourself** with goodness.

He said: As for him who does wrong,
18:87 we will punish him.
After that he will be returned to his Lord
Who will punish him with a horrible punishment.
But *as* for him who has believed
and one who has acted in accord with morality,
18:88 he will have the fairest recompense
and we will speak to him
of our command with ease.
After that he pursued a route
18:89 until when he reached the rising place of the sun.
18:90 He found it coming up on a folk
for whom We had not made
any obstruction against it.
18:91 Thus We surely comprehended
of whatever *was* near him through awareness.
18:92 Then he pursued a route
18:93 until when he reached between two embankments.
He found behind them a folk
who would almost not understand any saying.
18:94 They said: O Dhu-l Qarnayn!
Truly Gog and Magog
are ones who make corruption
in and on the earth.
Will we assign to **you** payment
if **you** make an embankment between us and
18:95 between them?
He said: What my Lord has established firmly
for me *is* better so assist me with strength.
I will make a fortification
between you and between them.
18:96 Give me ingots of iron until
when he made level between the two cliffs.
He said: Blow,
until when he had made it a fire.
He said: Give me molten copper to pour out over it.
18:97 So they were not able to scale it
nor were they able to dig through it.
18:98 He said: This *is* a mercy from my Lord.

So when the promise of my Lord drew near,
He made it powder.
And the promise of my Lord has been true.
And that Day We will leave some of them 18:99
to surge *like waves* on some others
and the trumpet will be blown.
Then We will gather them together.
We will present the depths of hell on that Day in 18:100
plain view to ones who are ungrateful,
to those whose eyes had been screened 18:101
from My Remembrance
and who had not been able to hear.

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Sec. 12

Assumed ones who were ungrateful 18:102
that they may take My servants
to themselves *as* protectors instead of Me?
Truly We have made hell ready
as a welcome for ones who are ungrateful.
Say: Will We tell you who *will be* 18:103
the ones who are losers by their actions?
Those whose endeavoring goes astray 18:104
in this present life
while they assume
that they *are* doing good by their handiwork.
Those, they were ungrateful 18:105
for the signs of their Lord
and the meeting with Him
so their actions are fruitless.
And so We will not perform for them
on the Day of Resurrection any weighing.
That *will be* their recompense—hell— 18:106
because they were ungrateful
and took to themselves
My signs
and My Messengers in mockery.
Truly those who have believed 18:107
and ones who have acted in accord with morality
will have a welcome in the Gardens of Paradise,
ones who will dwell in them forever. 18:108

They *will have* no desire for relocation from there.
18:109 Say: If the sea had been ink
for the Words of my Lord,
the sea would come to an end before the Words
of my Lord come to an end even
if We brought about replenishment the like of it.
18:110 Say: I *am* only a mortal like you.
It is revealed to me that your God *is* One
so whoever has been hoping
for the meeting with his Lord,
let his actions be
one who acts in accord with morality
and ascribes not partners
—any—in the worship of his Lord.

Chapter 19
Mary (*Maryam*)

In the Name of God,
Sec. 1 the Merciful, the Compassionate
19:1 Kāf Hā Yā ᶜAīn Ṣād.
19:2 A remembrance of the mercy of **your** Lord to His servant Zechariah,
19:3 when he cried out to his Lord, secretively crying out.
19:4 He said: My Lord!
Truly I—my bones have become feeble and my head has become studded with greyness of hair
and I have not been disappointed
in my supplication to **You**, O my Lord.
19:5 And truly I have feared for my defenders
after me and my wife has been a barren woman,
so bestow on me from that which proceeds from **Your** Presence an heir.
19:6 He will inherit from me
and inherit from the family of Jacob.
And make him, my Lord, pleasing.
19:7 O Zechariah! Truly We give **you**
the good tidings of a boy.
His name *will be* John

and We have not assigned it
as a namesake for anyone before.
He said: My Lord! 19:8
How will I have a boy
while my wife has been a barren woman
and surely I have reached an advanced old age?
He said: Thus it *will be*! 19:9
Your Lord said: *It is* insignificant for Me
and surely I created **you** before
when **you** were nothing.
Zechariah said: My Lord! Assign for me a sign. 19:10
He said: **Your** sign *is* that
you shall not speak
to humanity for three nights,
although *being* without fault.
So he went forth to his folk 19:11
from the sanctuary.
Then he revealed to them:
Glorify in the early morning at dawn
and in the evening.
O John! 19:12
Take the Book with strength and We gave him
critical judgment while a lad
and tender feelings from 19:13
that which proceeds from Our Presence
and purity and he had been devout
and pious to ones who are his parents 19:14
and had not been haughty nor rebellious.
And peace be to him 19:15
the day on which
he was given birth and the day he dies
and the day he will be raised up, living.
*
Sec. 2
And remember Mary in the Book 19:16
when she went apart from her people
to an eastern place.
Then she took a partition to herself 19:17
from them so We sent Our Spirit to her
and he presented himself before her

as a mortal without fault.
19:18 She said: Truly I take refuge in The Merciful from
you. *Come not near* if **you** have been devout.
19:19 He said: I am only a messenger from **your** Lord
that I may bestow on **you** a pure boy.
19:20 She said: How will I have a boy
when no mortal has touched me
nor am I an unchaste woman?
19:21 He said: Thus it *will be*.
Your Lord said: *It is* for Me insignificant;
and: We will assign him *as* a sign for humanity
and *as* a mercy from Us.
And it had been that which *is*
a decreed command.
19:22 So she conceived him
and she went apart with him to a farther place.
19:23 And the birthpangs surprised her
at the trunk of a date palm tree.
She said: O would that I had died
before this and I had been one who was forgotten
—a forgotten thing!
19:24 So he cried out to her from beneath her:
Feel not remorse!
Surely **your** Lord has made under **you** a brook.
19:25 And shake towards **you**
the trunk of the date palm tree.
It will cause ripe, fresh dates to fall on **you**.
19:26 So eat and drink and **your** eyes be refreshed.
If **you** see any mortal, say:
I have vowed formal fasting to The Merciful
so I will never speak to any human being this day.
19:27 Then she approached her folk with him,
carrying him.
They said: O Mary! Surely **you** have drawn near
a monstrous thing!
19:28 O sister of Aaron!
Your father has not been a morally evil man
nor had **your** mother been an unchaste woman.
19:29 Then she pointed to him.

They said: How speak we
to one who has been in the cradle, a lad?
Jesus said: Truly I am a servant of God. 19:30
He gave me the Book
and made me a Prophet.
And He has made me one who is blessed 19:31
wherever I may be and bequeathed to me
the formal prayer and the purifying alms
so long *as* I am living.
He has made me pious towards one who is my 19:32
mother and made me not haughty nor disappointed.
And peace be on me the day 19:33
I was given birth
and the day I die
and the day I will be raised up, living.
That *is* Jesus son of Mary. 19:34
A saying of The Truth,
they contest what *is* in it.
It has not been for God 19:35
that He should take to Himself a son.
Glory be to Him!
When He has decreed a command,
He not but says to it: Be! Then it is!
And truly God *is* my Lord and your Lord, 19:36
so worship Him.
This *is* a straight path.
There was variance among the confederates 19:37
so woe to those who were ungrateful
from *the* scene of a tremendous Day!
How well they will hear 19:38
and they will perceive on that Day
they will approach Us.
But today the ones who are unjust
are in a clear wandering astray!
And warn them of the Day of Regret 19:39
when the command will be decided
yet they *are* careless
and they believe not.
Truly We will inherit the earth 19:40

and whatever *is* in and on it
and to Us they will return.

Sec. 3

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19:41 And remember Abraham in the Book.
Truly he had been a just person, a Prophet.
19:42 That *is* when he said to his father:
O my father! Why will **you** worship
what hears not and perceives not
and avails **you** not anything?
19:43 O my father!
Truly I, there has drawn near to me
of the knowledge of what approaches **you** not.
So follow me and I will guide **you**
to a path without fault.
19:44 O my father!
Worship not Satan.
Truly Satan has been rebellious
towards The Merciful!
19:45 O my father!
Truly I fear that a punishment
should afflict **you**
from The Merciful,
so that **you** become a protector of Satan *in hell*.
19:46 He said: *Are* **you** one who shrinks
from my gods, O Abraham?
If **you** shall not refrain **yourself**,
certainly I will stone **you**.
So abandon me for some while.
19:47 He said: Peace be to **you**.
I will ask for forgiveness from my Lord for **you**.
Truly He has been One Who is Gracious to me.
19:48 And I will withdraw from you
and what you call to other than God
and I will call to my Lord.
Perhaps I will not be disappointed
in my supplication to my Lord.
19:49 So when he had withdrawn from them
and what they worship other than God
We bestowed on him Isaac and Jacob.

And each of them We made a Prophet.
And We bestowed on them from Our mercy 19:50
and We assigned them the tongue of lofty sincerity.
*
Sec. 4
And remember Moses in the Book. 19:51
Truly he had been one who was devoted
and he had been a Messenger, a Prophet.
And We proclaimed to him 19:52
from the right edge of the mount
and We brought him near privately.
And We bestowed on him 19:53
out of Our mercy his brother Aaron, a Prophet.
And remember Ishmael in the Book. Truly he had 19:54
been one who is sincere in his promise
and he had been a Messenger, a Prophet.
He had been commanding his people to formal 19:55
prayer and the purifying alms and he had been
with His Lord one who is well-pleasing.
And remember Enoch in the Book. 19:56
Truly he had been a just person, a Prophet.
And We exalted him to a lofty place. 19:57
Those *are* they to whom God was gracious 19:58
from among the Prophets of the offspring
of Adam and those whom We carried with Noah
and of the offspring of Abraham and Israel, Jacob,
from among those whom We guided and elected.
When were recounted to them
the signs of the Merciful
they fell down,
crying, ones who prostrate themselves.‡
Then after them succeeded a succession 19:59
who wasted the formal prayer
and followed their lusts.
So they will meet error.
But those who have repented and have believed 19:60
and ones who have acted in accord with morality,
for those will enter the Garden
and wrong will not be done to them in anything,
Gardens of Eden which The Merciful has promised 19:61

His servants in the unseen. Truly He,
His promise has been that which was kept.
19:62 They will not hear in them idle talk,
nothing but: Peace
and they will have their provision in them
in the early morning at dawn and evening.
19:63 This *is* the Garden which We will give
as inheritance to those of Our servants
who have been devout.
19:64 And we come forth not but
by the command of **your** Lord.
To Him belongs whatever *is* in advance of us
and whatever *is* behind us
and whatever *is* in between those two.
And **your** Lord has not been forgetful,
19:65 the Lord of the heavens and the earth,
and what *is* between them!
So worship **you** Him and maintain
you patience in His worship.
Know **you** any namesake for Him?

Sec. 5 *

19:66 And the human being says: When I am dead,
shall I be brought out living?
19:67 Shall the human being not remember
that We created him before
when he of nothing?
19:68 So by **your** Lord,
certainly We shall assemble them
and the satans;
after that We shall parade them around hell,
ones crawling on their knees.
19:69 After that We will tear out every partisan,
whoever of them *was* more severe
in stubborn rebellion against The Merciful
19:70 and that We *are* greater knowledge
of they who *are* most deserving
of roasting in it.
19:71 *There is* none of you but ones who go down to it. *This* has
been a thing decreed, that decreed by **your** Lord.

After that We will deliver those who were Godfearing, 19:72
and We will forsake the ones who are unjust
in it, ones that crawl on their knees.
And when are recounted to them Our signs, clear 19:73
portents, those who were ungrateful would say
to those who have believed:
Which of the two groups of people *is* best
in station and fairer in association?
How many before them have We caused to perish, 19:74
whose generation *was* fairer in furnishings
and outward show?
Say: Whoever has been in fallacy, 19:75
The Merciful will prolong his prolonging for him
until when they would see what they are promised,
either the punishment, or the Hour;
then they will know whose place *is* worse,
and whose army *is* weak.
And God increases 19:76
those who were truly guided in guidance
and enduring moral acts
they *are* better with **your** Lord
in reward for good deeds
and better for turning back.
Have **you** seen him who was ungrateful for Our Signs 19:77
who said: Will I be given wealth and children?
Has he perused the unseen, 19:78
or has he taken to himself
a compact from The Merciful?
Nay! 19:79
We will write down what he says;
We will cause the punishment to increase for him,
prolonging *it*.
and We will inherit from him all that he says, 19:80
and he will approach Us individually.
And they have taken to themselves 19:81
gods other than God
that there might be a triumph for them.
Nay! 19:82
They will disbelieve

in *what* they worship,
and they will be taking a stand against them.

Sec. 6 *

19:83 Have **you** not considered
that We have sent the satans against the ones
who are ungrateful to confound them
with confusion?
19:84 So hasten **you** not against them.
We only number for them a sum.
19:85 On the Day We will assemble
the ones who are Godfearing
to The Merciful like an entourage.
19:86 And We will drive
the ones who sin to hell, herding them.
19:87 None of them will possess *the power of*
intercession but such a one who has taken to himself
a compact with The Merciful.
19:88 And they said: The Merciful
has taken to Himself a son!
19:89 Certainly you brought about
a disastrous thing
19:90 whereby the heavens are almost split asunder
and the earth *is* split
and the mountains fall crashing down
19:91 that they attributed a son to The Merciful.
19:92 *It is* not fit and proper for The Merciful
that He should take a son to Himself!
19:93 *There is* none at all in the heavens and the earth
but he be one who arrives
to The Merciful *as* a servant.
19:94 Certainly He has counted for them
and numbered a sum!
19:95 And everyone of them *will be*
ones who arrive to Him individually
on the Day of Resurrection.
19:96 Truly those who have believed and
ones who have acted in accord with morality,
The Merciful will assign ardor for them.
19:97 So truly We have made this easy on **your** tongue

that **you** may give good tidings
with it to the ones who are Godfearing
and that **you** warn a most stubborn folk with it.
How many a generation have 19:98
We caused to perish before them?
Are **you** conscious of anyone of them
or hear you *so much as* a whisper from them?

Chapter 20
Ta Ha *(Ṭā Hā)*

In the Name of God,
The Merciful, The Compassionate Sec. 1
Ṭā Hā. 20:1
We have not sent forth the Quran to **you** 20:2
that **you** should be in despair
but *as* an admonition 20:3
to him who dreads;
a sending down successively 20:4
from Him Who created the earth
and the lofty heavens.
The Merciful turned His attention to the Throne. 20:5
To Him belongs whatever *is* in the heavens 20:6
and whatever *is* on the earth
and whatever *is* between them
and whatever *is* beneath the soil.
And if **you** were to publish a saying, 20:7
yet truly He knows the secret
and what *is even* more hidden.
God, *there is* no god but He. 20:8
To Him *belongs* the Fairest Names.
Has the conversation of Moses approached **you**? 20:9
When he saw a fire, 20:10
he said to his people:
Abide! Truly I observed a fire
so that perhaps I would bring you
some firebrand from there
or I may find guidance at the fire.
When he approached it, 20:11

it was proclaimed: OMoses!
20:12 Truly I—I *am* ***your*** *Lord! So take off* ***your*** *shoes.*
Truly ***you*** *are one who is in*
the sanctified valley of Tuwa.
20:13 And I have chosen **you**
so listen to what is revealed:
20:14 Truly I—I am God;
there is no god but Me.
So worship Me and perform the formal prayer
for My Remembrance.
20:15 Truly the Hour *is* that which will arrive.
I *am* about to conceal it so that every soul
may be given recompense
for what it endeavors.
20:16 So let none bar **you** from it
—whoever believes not in it
and follows his own desires—
so that **you** not survive.
20:17 And what *is* that in **your** right hand O Moses?
20:18 Moses said: This *is* my staff. I lean on it
and beat down leaves
from a tree with it
for my herd of sheep
and for me in it *are* other uses.
20:19 He said: Cast it, O Moses! So he cast it.
20:20 That *was* when it *was*
a viper sliding.
20:21 He said: Take it and fear not.
We will cause it to return to its first state.
20:22 And clasp **your** hand to **your** armpit.
It will emerge white without any evil
as another sign that We cause **you** to see
20:23 of Our greater signs.
20:24 Go **you** to Pharaoh!
Truly he *is* defiant.

Sec. 2 *

20:25 *Moses* said: My Lord!
Expand my breast for me
20:26 and make my affair easy for me

and untie the knot from my tongue 20:27
that they may understand my saying 20:28
and assign to me a minister from my people— 20:29
Aaron, my brother. 20:30
Strengthen my vigor with him 20:31
and ascribe him a partner in my affair 20:32
that we may glorify **You** much 20:33
and we may remember **You** frequently. 20:34
Truly **You, You** have been Seeing of us. 20:35
He said: 20:36
Surely **you** were given **your** petition, O Moses!
Certainly We showed grace on **you** another time 20:37
when We revealed to **your** mother 20:38
what is revealed:
Cast him adrift in the ark 20:39
then cast it adrift into the water of the river.
Then the water of the river will cast it up
on the bank and he will be taken
by an enemy of Mine and an enemy of his.
And I cast on **you** fondness from Me
that **you** may be trained under My Eye.
Mention when **your** sister walks and she says:
Shall I point you to one who will take control of him? 20:40
So We returned **you** to **your** mother
that her eyes might settle down
and she not feel remorse.
And **you** have killed a soul
but We delivered **you**
from lament
and We tried **you** with an ordeal.
Then **you** have lingered in expectation
years among the people of Midian.
Then **you** drew near according
to a measure, O Moses!
And I have chosen **you** for service for Myself. 20:41
Go **you** and **your** brother 20:42
with My signs and you both not be inattentive
in My Remembrance.
Go both of you to Pharaoh. 20:43

Truly he has become defiant.
20:44 And both say to him a saying gently
so that perhaps he would recollect or dread.
20:45 They both said: Our Lord!
Truly we fear that he should exceed
against us or that he be defiant.
20:46 He said: Fear not.
Truly I *am* with both of you.
I hear and I see.
20:47 So approach you both to him and say:
Truly we *are* Messengers of **your** Lord.
So send the Children of Israel with us
and punish them not.
Surely we have drawn near to **you** with a sign
from **your** Lord. And peace be to him
who followed the guidance.
20:48 Surely it was revealed to us
that the punishment *is* on him
who denied and turned away.
20:49 He said: Then who *is* the Lord
of you two, O Moses?
20:50 He said: Our Lord *is* He
Who gave
every thing its creation then He guided it.
20:51 *Pharaoh* said: Then what of the first generations?
20:52 *Moses* said: That knowledge *is* with my Lord
in a Book.
My Lord neither goes astray nor forgets.
20:53 He *it is* Who assigned
for you the earth *as* a cradle and threaded ways
for you in it and sent forth water from heaven
and We brought out from it diverse pairs of plants:
20:54 Eat and pasture your flocks.
Truly in this *are* signs
for the people imbued with sense.

Sec. 3 *

20:55 We created you from it
and into it We will cause you to return
and from it We will bring you out a time again.

And certainly We caused Pharaoh to see Our signs 20:56
—all of them—
but he denied and refused.
He said: Have **you** drawn near to us 20:57
to drive us out of our region
with **your** sorcery, O Moses?
Then truly we will bring for you sorcery like it. 20:58
So make a promise between us and between **you**
—neither we nor **you** will break it—
at a mutually agreeable place.
Moses said: The promise *will be* 20:59
for the feast day and let humanity
be assembled in the forenoon.
So Pharaoh turned away. Then he gathered his 20:60
cunning. After that he approached.
Moses said to them: Woe to you! 20:61
Do not devise a lie against God
so that He put an end to you with a punishment?
And surely he who devised will be frustrated.
So they contended between each other 20:62
about their affair and they kept secret,
conspiring secretly.
They said: Truly these two 20:63
are the ones who are sorcerers
who want to drive you out from your region
with their sorcery
and abolish your most ideal behavior.
So summon up your cunning. 20:64
After that approach ranged in rows.
And truly he who gains the upper hand
will prosper *this* day.
They said: O Moses! Either you would cast 20:65
or let us be the first to cast.
He said: Nay! You cast.
That *is* when their ropes and their staffs 20:66
seemed to him to be, by their sorcery,
as though they were sliding.
So Moses sensed awe in himself.
We said: Fear not! 20:67

20:68 Truly **you**, **you** *are* lofty!
And cast what *is* in **your** right hand.
20:69 It will swallow what they have crafted.
What they have crafted *is* not
but the cunning of one who is a sorcerer
and the one who is a sorcerer
will not prosper
in whatever he may approach.
20:70 Then the ones who were sorcerers
were cast down, ones who prostrate themselves.
They said: We believe in the Lord
of Aaron and Moses.
20:71 *Pharaoh* said: Have you believed in Him
before I gave you permission?
Truly he *is* your teacher who taught you
the sorcery so certainly I will cut off
your hands and your feet on opposite sides
and certainly I will crucify you
on the trunks of date palm trees
and certainly you will know which of us
is more severe in punishment
and ones who endure.
20:72 They said: We will never hold **you**
in greater favor above the clear portents
that have drawn near to us
nor above Him Who originated us.
So decide whatever **you** shall *as* one who decides.
20:73 **You** shall decide not but about this present life.
For us, truly we have believed in our Lord
that He may forgive us our transgressions
and what **you** have compelled us to do because of
the sorcery and God *is* the Best of ones who endure.
20:74 Truly whoever approaches his Lord
as one who sins then truly for him *is* hell.
Neither will he die in it nor will he live.
20:75 And whoever approaches Him
as one who believes, surely
the one who has acted in accord with morality,
then for those *are* lofty degrees,

Gardens of Eden, 20:76
beneath which rivers run,
ones who will dwell in them forever.
And that *is* the recompense
of ones who purify themselves.

*

Sec. 4

And certainly We revealed to Moses 20:77
that **you** set forth by night with My servants.
Then strike for them a dry road in the sea
neither fearing to be overtaken nor dreading that.
Then Pharaoh and his army pursued them. 20:78
Then overcame them the water of the sea
by what overcame.
And Pharaoh caused his folk 20:79
to go astray and he guided *them* not.
O Children of Israel! 20:80
Surely We rescued you from your enemy
and We appointed someone with you
on the right edge of the mount
and We sent down to you
the manna and the quails. 20:81
Eat from those which *are* good that We provided
you, and be not defiant in it so that My anger not
alight on you. And he on whom My anger alights
surely will be hurled to ruin.
And truly I *am* a Forgiver 20:82
of whoever has repented and has believed and
one who has acted in accord with morality.
After that he *is* truly guided.
And what caused **you** to hasten 20:83
from **your** folk, O Moses?
Moses said: They *are* close on my footsteps 20:84
and I hastened to **You**, my Lord
that **You** might be pleased.
He said: Then truly We have tried **your** folk 20:85
after **you** and the Samaritan
has caused them to go astray.
Then Moses returned to his folk 20:86
angry, grieved.

He said: O my folk!
Has not your Lord promised you a fair promise?
Was what was promised too long *a wait* for you?
Or wanted you
that the anger of your Lord
alight on you so you broke your compact with me?

20:87 They said: We broke not
what was promised to **you**
from what *is* within our power,
but we were charged with a heavy load
of the adornments of the folk.
Surely we hurled them *as* the Samaritan had cast.

20:88 Then he brought out for them a calf,
a lifeless body that had the lowing sound of flocks.
Then they said: This *is* your god
and the God of Moses whom he has forgotten.

20:89 Then see they not that it could not return
to them a saying and it possesses
for them neither hurt nor profit?

Sec. 5 *

20:90 And certainly Aaron had said to them before:
O my folk!
You were only tempted by it.
And truly your Lord *is* The Merciful.
So follow me and obey my command.

20:91 They said:
We will never quit it *as*
ones who give ourselves up
until Moses returns to us.

20:92 He said: O Aaron!
What prevented **you**
when **you** saw them going astray

20:93 that **you** follow me not?
Have **you** then rebelled against my command?

20:94 *Aaron* said: O son of my mother!
Take me not by my beard nor by my head.
Truly I dreaded that **you** should say:
You have separated and divided
between the Children of Israel

and **you** have not regarded my saying.
Moses said: Then what *is* **your** business 20:95
O Samaritan?
He said: I kept watch over what they keep not watch, 20:96
so I seized a handful *of dust*
from the foot prints of the Messenger
and cast it forth.
And thus my soul enticed me.
Moses said: Then go off! 20:97
Truly for **you** in this life *is* that **you** shall say:
Untouchable.
There is for **you** something promised
that **you** shall never break
and look on **your** god that **you** have stayed with
and given **yourself** up to.
Certainly we will burn it.
After that we will certainly scatter it
in the water of the sea in a scattering.
Your God *is* only God 20:98
Whom *there is* no god but He.
He encompassed everything in His knowledge.
Thus We relate to **you** 20:99
some tiding of what preceded.
And surely We have given **you** from that which
proceeds from Our Presence, a Remembrance.
Whoever turned aside from it, 20:100
then truly he will carry a heavy load
on the Day of Resurrection,
ones who will dwell in it forever. 20:101
How evil for them
on the Day of Resurrection *will be* the load.
On the Day the trumpet will be blown. 20:102
We will assemble the ones who sin,
white eyed on that Day.
They will whisper among themselves: 20:103
You have lingered in expectation but ten *days*.
We *are* greater in knowledge of what they will say 20:104
when the most ideal of them in tradition says:
You have lingered in expectation not but a day!

Sec. 6

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20:105 And they will ask **you** about the mountains.
Then say: My Lord will scatter them a scattering.
20:106 Then He will forsake it
as a leveled spacious plain.
20:107 **You** shall see not in it
any crookedness nor unevenness.
20:108 On a Day they will follow one who calls.
There will be no crookedness in him
and voices will be hushed
for The Merciful
so **you** shall hear nothing but a murmuring.
20:109 On a Day intercession will not profit *anyone*
but such *as* one to whom
permission has been given by The Merciful
and with whose saying He *is* well-pleased.
20:110 He knows what *is* in advance of them
and what *is* behind them
and they will not comprehend Him
in their knowledge.
20:111 And faces will be humbled
before The Living, The Eternal
while surely will be frustrated
whoever *is* burdened by *doing* injustice.
20:112 But the one who had acted in accord with
morality and he *is* one who believes, then he will
fear neither injustice nor unfairness.
20:113 And thus We have sent it forth
as an Arabic Recitation
and We have diversified the threats in it
so that perhaps they would be Godfearing
or cause the Remembrance to be evoked by them.
20:114 Then exalted be God, The True King
and hasten not the Recitation
before its revelation *is* decreed to **you**
and say: My Lord! Increase me in knowledge!
20:115 And certainly We made a compact with Adam
before. Then he forgot
and We find no constancy in him.

*

Sec. 7

And when We said to the angels: 20:116
Prostrate yourselves to Adam!
They prostrated but Iblis who refused.
Then We said: O Adam!
Truly this *is* an enemy to **you** 20:117
and to **your** spouse
so let him not drive you both out from the Garden
so that **you** would be in despair.
Truly it *is* not for **you** 20:118
that **you** be hungry in it nor will **you** be naked.
And truly **you**, **you** shall not thirst in it 20:119
nor suffer the heat of the sun.
Then Satan whispered evil to him. 20:120
He said: O Adam!
Shall I point **you** to the Tree of Immortality
and a dominion that will not decay?
Then they both ate from that 20:121
so their intimate parts were shown to them
and they took to stitching together for themselves
from leaves from the Garden.
And Adam rebelled against his Lord
and he erred.
After that his Lord elected him, 20:122
so He turned in forgiveness to him
and He guided him.
He said: 20:123
Get you both down from here altogether;
some of you an enemy to some *others*.
Then if guidance approaches you from Me,
then whoever followed My Guidance,
neither will he go astray,
nor will he be in despair.
And whoever turned aside 20:124
from My Remembrance, then truly for him *is* a
livelihood of narrowness. And We will assemble
him on the Day of Resurrection unwilling to see.
He would say: My Lord! 20:125
Why have **You** assembled me with the unwilling

to see when surely I had been seeing?
20:126 He would say: *It is* thus: Our signs approached
you, but **you** have forgotten them
and thus this Day **you** shall be forgotten.
20:127 And thus We give recompense to him
who exceeds all bounds
and believes not in the signs of his Lord.
And surely punishment in the world to come
is more severe and one that endures.
20:128 Guides He not them?
How many generations
have We caused to perish before them
amidst whose dwellings they walk.
Truly in this *are* signs for
the people imbued with sense.

Sec. 8 *

20:129 And if a Word had not preceded from **your** Lord
for a term that was determined,
it would be close at hand.
20:130 So have patience with what they say
and glorify the praises of **your** Lord
before the coming up of the sun
and before sunset and during the watches
of the nighttime and glorify
at the end of the daytime
so that perhaps **you** would be well-pleasing.
20:131 And stretch not out **your** eyes
for what We have given of enjoyment
to spouses among them *as* the luster
of this present life
so that We may try them by it.
And provision of **your** Lord *is* Best
and that which endures.
20:132 And command **your** people to the formal prayer,
and to maintain patience in it.
We ask not of **you** *for any* provision.
We provide for **you** and the Ultimate End
will be for the God-conscious.
20:133 And they say: Why brings he not to us

a sign from his Lord!
Has *there* not approached them
clear portents that *were* in the first scrolls?
And if We had caused them to perish 20:134
with a punishment before this,
certainly they would have said:
Our Lord! Why have **You** not sent to us
a Messenger so that we might have followed
Your signs before we were degraded and humiliated!
Say: Each *is* one who is waiting 20:135
so watch.
Then you will know who *are*
the Companions of the Path
without fault and who *are* truly guided.
***
Part 17

Chapter 21
The Prophets (*al-Anbiyāʾ*)

In the Name of God,
the Merciful, the Compassionate Sec. 1
The reckoning for humanity *is* near 21:1
while they *are* ones who turn aside
in heedlessness.
Approaches them not a remembrance 21:2
from their Lord, that which was renewed,
but they listened to it while they play,
being ones whose hearts *are* diverted 21:3
and they kept secret,
conspiring secretly those who did wrong.
Is this other than a mortal like you?
Then will you approach sorcery
while you perceive?
He said: My Lord knows 21:4
the saying in the heavens and the earth
and He *is* The Hearing, The Knowing.
Nay! They said: 21:5
Jumbled nightmares!
Nay! He has but devised it!

Nay! He *is* but a poet!
Let him bring us a sign
as the ancient ones were sent!
21:6 No town had believed before them
of those We have caused to perish.
Will they then believe?
21:7 And We sent not before you but men
to whom We reveal, so ask
the People of the Remembrance
if you have not been knowing.
21:8 And We made them not bodies
that ate not food
nor had they been ones who will dwell forever.
21:9 After that We were sincere in the promise so We
rescued them and those whom We will.
We caused the ones who were excessive to perish.
21:10 Surely We have sent forth to you
a Book in which *is* your Remembrance.
Will you not then be reasonable?

Sec. 2 *

21:11 How many a town have We damaged
that had been one that was unjust
and caused to grow after them another folk?
21:12 Then when they were conscious of Our Might,
that *is* when they made haste from it!
21:13 Make not haste but return to
what you were given of ease in it
and to your dwellings
so that perhaps
you are asked.
21:14 They said: O woe to us!
Truly we have been ones who are unjust!
21:15 Then truly those, they continued calling out
until We made them *as* stubble,
ones silent and stilled.
21:16 And We created not the heavens and the earth
and what *is* between them *as* ones in play.
21:17 Had We wanted
We would have taken some diversion.

We would take it to Ourselves
from that which proceeds from Our Presence
if We had been ones who do so.
Nay! We hurl The Truth against falsehood 21:18
so it prevails over it. That *is* when *falsehood*
is that which vanishes.
And woe to you for what you allege.
And to Him belongs whatever 21:19
is in the heavens and the earth.
And those who *are* with Him,
they grow not arrogant
to worship Him
nor they become weary.
They glorify *Him* nighttime and daytime. 21:20
They never decrease.
Or have they taken gods to themselves 21:21
from the earth,
they, *ones* who revive *the dead*?
Had there been gods in it—other than God— 21:22
certainly both would have gone to ruin.
Then glory be to God! Lord of the Throne!
High above what they allege.
He will not be asked *as* to 21:23
what He accomplishes
but they will be asked.
Or have they taken gods to themselves 21:24
other than He? Say: Prepare your proof.
This *is* a Remembrance for such a one who is with
me and a Remembrance for those who *were* before
me. Nay! Most of them know not
The Truth so they *are* ones who turn aside.
And We sent not before **you** any Messenger, 21:25
but We reveal to him that *there is* no god but I,
so worship Me.
And they say: The Merciful 21:26
has taken to Himself a son.
Glory be to Him!
Nay! *They were* honored servants!
They precede Him not in saying 21:27

and they act by His command.
21:28 He knows what *is* in advance of them
and what *is* behind them and they intercede not
but for him with whom He *is* content.
And they, from being ones who are
apprehensive of Him, *are* ones in dread.
And whoever says of them:
21:29 Truly I am a god other than He.
Then We will give recompense
to him *with* hell.
Thus We give recompense
to the ones who are unjust.

Sec. 3 *

21:30 Have not those who are ungrateful
considered that the heavens and the earth
had been interwoven and We unstitched them.
And We have made every living thing of water.
Will they then not believe?
21:31 And We have made firm mountains
on the earth so that it should not vibrate
with them and We made in it ravines *as*
ways so that perhaps they would be truly guided.
21:32 And We have made heaven *as* a guarded roof
yet they *are* ones who turn aside from its signs.
21:33 And *it is* He Who has created the nighttime
and the daytime, the sun and the moon,
each swimming in orbit.
21:34 And We assigned not to any mortal
before **you** immortality.
If **you** were to die, will they be
ones who dwell forever?
21:35 Every soul *will be* one that experiences death
and We will try you with a chastisement
and good *as* a test.
And to Us you return.
21:36 And when those who were ungrateful saw **you**,
they take **you** to themselves
not but in mockery:
Is this the one who mentions your gods?

And they, for Remembrance of The Merciful,
they *are* ones who are ungrateful.
The human being was created of haste. 21:37
I will cause you to see My signs.
So seek not to hasten!
And they say: When will this promise *be* 21:38
if you had been ones who are sincere?
If those who were ungrateful 21:39
but know the time when they will not limit
the fire from their faces nor from their backs
and they will not be helped!
Nay! It will approach them suddenly. 21:40
Then it will dumfound them
so they will not be able to repel it
nor will they be given respite.
And certainly Messengers were ridiculed 21:41
before **you**. Then those who derided them were
surrounded by what they had been ridiculing.

* Sec. 4

Say: Who will guard you in the nighttime 21:42
and the daytime
from The Merciful?
Nay! They, from the Remembrance
of their Lord, *are* ones who turn aside.
Or have they gods who can secure them from Us? 21:43
They *are* neither able to help themselves
nor will they be rendered safe from Us.
Nay! We gave enjoyment to their fathers 21:44
until their lifetime *was* long for them.
They considered not that We approach the earth.
We reduce it of its outlying parts.
Then will they be the ones who are the victors?
Say: I warn you only by the revelation. 21:45
But those unwilling to hear will not hear
the supplication
when they *are* warned.
And if a breath were to afflict them 21:46
of punishment of **your** Lord,
they would surely say: O woe to us!

Truly we have been ones who are unjust.
21:47 And We will lay down the balances of equity
on the Day of Resurrection.
Then wrong will not be done to any soul at all.
And even if it had been the weight of a grain
of a mustard seed, We will bring it.
And We have sufficed *as* Ones Who Reckon.
21:48 And certainly We gave Moses and Aaron
the Criterion between right and wrong
and an illumination and a Remembrance
for the ones who are Godfearing,
21:49 those who dread their Lord in the unseen while
they *are* ones who are apprehensive of the Hour.
21:50 This *is* a blessed Remembrance
that We have sent forth.
Are you then ones who know not of it?

Sec. 5 *

21:51 Certainly We gave Abraham
his right judgment before.
And We had been ones who have knowledge of him
21:52 when he said to his father and his folk:
What *are* these images to which you be
ones who give yourselves up to?
21:53 They said:
We found our fathers
as ones who are worshippers of them.
21:54 He said: Certainly you and your fathers
had been in a clear wandering astray.
21:55 They said: Have **you** drawn near The Truth
or *are* **you** of the ones who play?
21:56 He said: Nay! Your Lord *is* the Lord
of the heavens and the earth
Who originated them.
And I am of the ones who bear witness to this:
21:57 And by God, I will contrive against your idols
after you have turned
as ones who draw back.
21:58 So he made them broken pieces
—but the greatest of them—

so that perhaps they would return to it.
They said: Who has accomplished this 21:59
with our gods?
Truly he *is* of the ones who are unjust!
They said: We heard 21:60
a male youth
mention them.
It is said he is Abraham. 21:61
They said: Then approach with him before the eyes of
personages so that perhaps they would bear witness.
They said: Have **you** accomplished this with our gods 21:62
O Abraham?
He said: Nay! It was accomplished 21:63
by the greatest of them, this.
So ask them if they had been speaking for themselves.
So they returned to one another. 21:64
Then they said: Truly you,
you *are* the ones who are unjust.
They were put into confusion: 21:65
Certainly **you** knew
that these speak not for themselves!
He said: Worship you then other than God 21:66
what neither profits you nor hurts you at all?
Fie on you on what you worship other than God. 21:67
Will you not then be reasonable?
They said: Burn him and help your gods 21:68
if you have been ones who do so!
We said: O fire! 21:69
Be coolness and peace for Abraham!
And they wanted *to use* cunning *against him* 21:70
but We made them the ones who are losers.
And We delivered him and Lot to the region 21:71
which We have blessed for the worlds.
And We bestowed Isaac on him and Jacob 21:72
as an unexpected gift.
And We made both of them ones
who *are* in accord with morality.
And We made them leaders, 21:73
guiding by Our command.

And We revealed to them
the accomplishing of good works
and the performing of the formal prayer
and the giving of the purifying alms
and they had been ones who worship Us.
21:74 And to Lot We gave him critical judgment
and knowledge and We delivered him
from the town which had been doing
deeds of corruption.
Truly they had been a morally evil folk,
ones who disobey.
21:75 And We caused him to enter into Our Mercy.
Truly he *is* of ones who are in accord with morality.

Sec. 6 *
21:76 And *mention* Noah, when he cried out before
and We responded to him.
And We delivered him and his people
from the tremendous distress.
21:77 And We helped him against the folk
who denied Our signs.
Truly they had been a morally evil folk.
So We drowned them one and all.
21:78 And *mention* David and Solomon
when they give judgment about cultivation
when a herd of the sheep of his folk had strayed.
And to their critical judgment
We have been ones who bear witness.
21:79 So We caused Solomon to understand it.
And We gave each of them
critical judgment and knowledge.
And We caused to become subservient to David,
the mountains and the birds to glorify God.
And We had been ones who do *such things*.
21:80 We taught him the art of *making*
garments of chain mail for you
to fortify you from your violence.
Will you then be ones who are thankful?
21:81 And to Solomon, the wind storm running
by His command

toward the earth which We have blessed.
We *are* ones who have knowledge of everything.
And among the satans *were* some who dived 21:82
for him and do acts other than that.
And We had been ones who guard over them.
And Job when he cried out to his Lord: 21:83
Truly harm has afflicted me
and **You** *are* One Who is Most Merciful
of the ones who are merciful.
So We responded to him. 21:84
Then We removed his harm
and We gave him back his people
and the like of others with them
as a mercy from Us
and *as* a reminder to ones who worship.
And Ishmael and Idris and Dhul-Kifl, 21:85
all *were* of the ones who remain steadfast.
And We caused them to enter into Our mercy. 21:86
They *were* the ones who are in accord with morality.
And Jonah when he went 21:87
as one who was enraged
and thought that We would never
have power over him.
And then he cried out through the shadows
that *there is* no god but **You**!
Glory be to **You**!
Truly I have been of the ones who are unjust.
So We responded to him 21:88
and We delivered him from the lament.
And thus We rescue the ones who believe.
And *mention* Zechariah 21:89
when he cried out to his Lord:
My Lord! Forsake me not without an heir
and **You** *are* the Best of the ones who inherit.
So We responded to him 21:90
and We bestowed John on him.
And We made things right for his spouse
and for him. Truly they had been competing
with one another in good works

and they would call to Us
with yearning and reverence.
And they had been ones who are humbled before Us.
21:91 And she who guarded her private parts,
then We breathed into her Our Spirit
and We made her and her son
a sign for the worlds.
21:92 Truly this, your community *is* one community
and I am your Lord so worship Me.
But they have cut asunder
21:93 their affair between them
yet all of them *are* ones who return to Us.
Sec. 7 *
21:94 So whoever *is* one who acts in accord with morality
and he *is* one who believes,
then his endeavoring will not be rejected.
And truly We will inscribe it for him.
21:95 And *there is* a ban on the town
that We have caused to perish.
They will not return
21:96 until Gog and Magog *were* to be let loose and they
slide down from every slope.
21:97 And the true promise *is* near.
That *is* when they, glazed over
will be the sight
of those who were ungrateful!
O woe to us. Surely we had been
in heedlessness of this.
Nay! We had been ones who are unjust.
21:98 Truly you and what you worship
other than God
are fuel material for hell.
You *are* the ones who go down to it.
21:99 If these had been gods, they would never
have gone down to it.
All *are* ones who will dwell in it forever.
21:100 There *will be* sobbing in it for them
and they will not hear in it.
21:101 Truly those to whom there has preceded

fairness from Us, those *are*
the ones who are far removed from it.
They will not hear *even* the low sound of it. 21:102
And they, in that for which their souls lusted,
will be ones who will dwell in it forever.
The greater terror will not dishearten them 21:103
and the angels will receive them:
This *is* your day that you had been promised!
On a Day when We roll up the heavens 21:104
like the rolled up written scrolls of manuscripts.
As We began the first creation,
We will cause it to return.
It is a promise from Us.
Truly We have been ones who do.
And certainly We have written down in the Psalms after 21:105
the Remembrance that the earth will be inherited by My
servants —the ones who are in accord with morality.
Truly in this *is* the delivering of this message 21:106
for the folk, ones who worship.
And We have not sent **you** 21:107
but *as* a mercy for the worlds.
Say: *It is* only revealed to me 21:108
that your god *is* One God.
Will then you be ones who submit?
But if they turn away, then say: 21:109
I have proclaimed to you all equally.
And I was not informed whether
what you are promised *is* near or far.
Truly He knows the openly published saying 21:110
and He knows what you keep back.
And I was not informed so that perhaps 21:111
it would be a test for you
and an enjoyment for awhile.
He said: My Lord! 21:112
Give judgment *between us* with The Truth.
And our Lord *is* The Merciful,
He Whose help *is* being sought
against what you allege.

Chapter 22
The Pilgrimage (*al-Ḥajj*)

In the Name of God,
Sec. 1 the Merciful the Compassionate
22:1 O humanity! Be Godfearing of your Lord.
Truly the earthquake of the Hour
is a tremendous thing.
22:2 On a Day you will see it.
Every one who *is* breast feeding
will be negligent of whoever she breast fed.
And every pregnant woman
will bring forth a foetus
and **you** shall see humanity
as intoxicated yet they will not be intoxicated.
22:3 But the punishment of God will be severe.
And among humanity
is he who disputes about God
without knowledge and follows every rebel satan.
22:4 It was written down about him
that whoever turned away,
truly he will cause him to go astray
and will guide him
to the punishment of the blaze.
22:5 O humanity! If you have been in doubt
about the Uprising, truly We created you
from earth dust and after that from seminal fluid
and after that from a clot
and after that from tissue
that was formed and that was not formed
so that we may make it manifest to you.
We establish in the wombs
whom We will for a term that was determined
and after that We bring you out *as* infant children
and after that you may reach the coming of age
and among you there *is* he whom death
calls to itself and among you
there is he who *is* returned
to the most wretched lifetime

so that he knows not anything
after some knowledge.
And you see the earth lifeless.
Yet when We send forth water on it,
it quivers and it swells
and puts forth every lovely pair.
That *is* because God, He *is* The Truth, 22:6
and *it is* He Who gives life to the dead
and He *is* Powerful over everything.
And truly the Hour *is* one that arrives. 22:7
There is no doubt about it
and that God will raise up
those who *are* in the graves.
And among humanity *is* such a one 22:8
who disputes about God without knowledge
nor guidance
nor an illuminating Book,
turning to his side *as* one who turns away 22:9
to cause to go astray from the way of God.
For him in the present *is* degradation
and We will cause him to experience
on the Day of Resurrection
the punishment of the burning.
That *is* because of what **your** two hands 22:10
have put forward!
And truly God *is* not unjust to His servants.

* Sec. 2

And among humanity *is* he 22:11
who worships God on the fringes.
If good lit on him, he *is* at rest with it
and if a test lit on him,
he turns completely over.
He loses the present and the world to come.
That, *it is* the clear loss.
He calls to other than God 22:12
what neither hurts him nor profits him.
That *is* a far wandering astray.
He calls to him whose hurting 22:13
is nearer than his profiting.

How miserable *was* the defender
and how miserable *is* the acquaintance.
22:14 Truly God will cause to enter
those who have believed
and the ones who act in accord with morality,
Gardens beneath which rivers run.
Truly God accomplishes what He wants.
22:15 Whoever has been thinking that God
will never help him, *the Messenger*,
in the present and in the world to come,
let him stretch out a cord to heaven.
Then let him sever it.
Then let him look on whether his cunning
has caused to be put away what enrages him.
22:16 And thus We sent forth *as* signs, clear portents.
And that God guides whom He wants.
22:17 Truly those who have believed
and those who became Jews and the Sabians
and the Christians and the Zoroastrians
and those who ascribes partners—
truly God will distinguish between them
on the Day of Resurrection.
Truly God over everything *is* a Witness.
22:18 Have **you** not considered that to God prostrates
to Him whoever *is* in the heavens and whoever *is*
in and on the earth and the sun and the moon and
the stars, the mountains, the trees and the moving
creatures, and many of humanity?
And many there *are* on whom the punishment
will be realized.
And He whom God despises,
then *there is* none who honors him.
Truly God accomplishes whatever He wills.‡
22:19 These two disputants strove against one another
about their Lord.
Then for those who were ungrateful,
garments of fire will be cut out for them.
Over their heads, scalding water will be unloosed.
22:20 What *is* in their bellies will be melted

by it into their skins.
And for them *are* maces of iron. 22:21
Whenever they want to go forth from there 22:22
because of lament,
they will be caused to return to it
and experience the punishment of burning.

* Sec. 3

Truly God will cause to enter 22:23
those who have believed
and ones who act in accord with morality,
Gardens beneath which rivers run.
They were adorned in them with bracelets
of gold and pearls
and their garments in it *will be* of silk.
And they were guided to what is good 22:24
of the saying and they were guided
to the Path of Him Who *is* Worthy of Praise.
Truly those who were ungrateful 22:25
and bar from the way of God
and from the Masjid al-Haram,
which We have made *open* for humanity,
equal for the ones who give themselves up
as visitors
and the ones who are desert dwellers
and whoever wants to violate it with injustice,
We will cause him
to experience a painful punishment.

* Sec. 4

And *mention* when We placed Abraham 22:26
in the place of the House that **you** ascribe
nothing *as* partners with Me
and purify My House
for the ones who circumambulate it
and for the ones who are standing up
and the ones who bow down
and the ones who prostrate themselves.
Announce to humanity the pilgrimage to Mecca. 22:27
They will approach **you** on foot
and on every thin *camel*.

They will approach from every deep ravine
22:28 that they may bear witness
to what profits them
and remember the Name of God
on known days over whatever
He has provided them
from flocks of animals.
Then eat of it and feed
the ones who are in misery and the poor.
22:29 After that let them finish their ritual uncleanliness
and live up to their vows
and circumambulate the Ancient House.
22:30 That *has been commanded*!
Whoever holds the sacred things of God in honor,
then that *is* better for him with his Lord.
And to be permitted to you *are* the flocks,
except what will be recounted to you
so avoid the disgrace of graven images
and avoid saying the untruth.
22:31 *Turn to* God *as* monotheists,
not with Him *as* ones who are polytheists.
And whoever ascribes partners with God,
it is as if he had fallen down from heaven
and the birds snatch him
or the wind hurls him to ruin
in a place far away.
22:32 That *has been commanded*! Whoever holds the
waymarks of God in honor, then *it is* truly from
hearts *filled with* God-consciousness.
22:33 For you in that *is* what profits for a term that was
determined. After that their place of sacrifice
is at the Ancient House.

Sec. 5 *

22:34 And for every community
We have assigned devotional acts
that they may remember the Name of God
over what We have provided them
of flocks of animals
and your God *is* One God.

Submit to Him
and give good tidings
to the ones who humble themselves.
Those— when God was remembered, 22:35
their hearts took notice
and the ones who remain steadfast
against whatever may light on them
and the ones who perform the formal prayer and
who spend out of what We have provided them.
We have made for you the beasts of sacrifice 22:36
among the waymarks of God.
You have in them much good
so remember the Name of God over them,
ones who are standing in ranks.
Then when they collapse on their sides,
eat from them and feed the ones who are paupers
and the ones who were poor persons who do not beg.
Thus We have caused them to be subservient to you
so that perhaps
you would give thanks.
Neither their flesh nor their blood attains to God, 22:37
but your God-consciousness attains Him.
Thus He caused them to be subservient to you
that you might magnify God
in that He has guided you
and give good tidings
to the ones who are doers of good.
Truly God defends those who have believed. 22:38
Truly God loves not anyone
who *is* an ungrateful betrayer
*
Sec. 6
Permission was given 22:39
to those who *are* to be fought against
because they, they were wronged.
And truly God has the power to help them,
those who were driven out 22:40
from their abodes without right,
because they say:
Our Lord *is* God!

If not for God driving back humanity,
some by some other,
cloisters would be demolished
and churches and synagogues
and places of prostration
in which *is* remembered
in it the Name of God frequently.
Truly God will help those who help Him.
Truly God *is* Strong, Almighty.

22:41 Those who, if We established them firmly
on the earth, they performed the formal prayer
and gave the purifying alms
and they commanded to that which is moral
and they prohibited that which is immoral
and with God *is the* Ultimate End
of the command.

22:42 And if they deny **you**, surely the folk of Noah
had denied before
and Ad and Thamud

22:43 and the folk of Abraham
and the folk of Lot

22:44 and the companions of Midian.
And Moses was to be denied,
but I granted indulgence
to the ones who are ungrateful.
After that I took them
and how had been My disapproval!

22:45 And *how many* a town have We caused to perish
while they *were* ones who were unjust so that *now*
it is fallen down in ruins and how much well water
ignored and a tall palace.

22:46 Journey they not through the earth?
Have they not hearts to be reasonable
or ears to hear with them?
Truly *it is* not their sight that *is* in darkness,
but their hearts that *are* in darkness
which *are* within their breasts!

22:47 And seek they to hasten the punishment?
And God never breaks His Promise.

And truly a day with **your** Lord
is as a thousand years of what you number.
How many a town I have granted indulgence 22:48
while it *was* one that was unjust.
After that I took it
and to Me *was* the Homecoming.

* Sec. 7

Say: O humanity! 22:49
Truly I am only a clear warner to you.
So those who have believed 22:50
and ones who have acted in accord with morality,
for them *is* forgiveness
and a generous provision.
And those who endeavored against Our signs, 22:51
the ones who strive to thwart,
those *are* the Companions of Hellfire.
And We sent not before **you** 22:52
any Messenger nor Prophet
but when he fantasized,
Satan cast fantasies into him.
But God nullifies what Satan casts.
After that God set clear His signs
and God *is* Knowing, Wise,
for He makes what Satan casts a test 22:53
for those whose hearts *are* sick
and their hearts hardened
and truly the ones who are unjust
are in a wide breach.
And those who were given knowledge 22:54
know that *it is* The Truth from **your** Lord
so that they may believe in it
and humble their hearts to Him
and truly God *is*
The One Who Guides
those who have believed to a straight path.
And those who were ungrateful continue 22:55
to be hesitant about it
until the Hour approaches them suddenly or the
punishment approaches on a withering Day.

22:56 On that Day the dominion will *belong* to God.
He will give judgment between them.
So those who have believed and the
ones who act in accord with morality
will be in Gardens of Bliss.
22:57 And those who were ungrateful
and denied Our signs,
for them *will be* a despised punishment.

Sec. 8 *

22:58 And those who emigrated in the way of God,
then they were slain or died,
certainly God will provide them a fair provision.
And truly God, *it is* He who truly
is the Best of ones who provide.
22:59 Certainly He will cause them to enter a gate
with which they will be well-pleased,
and truly God *is* certainly Knowing, Forbearing.
22:60 That *is so*! And whoever chastises *for injustice*
with the like of what he was chastised
and after that *again* is wronged,
God will certainly help him.
Truly God *is* Pardoning, Forgiving.
22:61 That *is* because God causes the nighttime
to be interposed into the daytime
and He causes the daytime to be
interposed into the nighttime.
And truly God *is* Hearing, Seeing.
22:62 That *is* because God, He *is* The Truth
and what they call to other than Him,
it is falsehood and that God,
He *is* The Lofty, The Great.
22:63 Have **you** not considered
that God sends forth water from heaven
and the earth becomes green.
Truly God *is* Subtle, Aware.
22:64 To Him belongs whatever *is* in the heavens
and whatever *is* in and on the earth
and truly God, He *is* The Sufficient,
The Worthy of Praise.

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Sec. 9

Have **you** not considered 22:65
that God has caused to be subservient to you
what *is* in and on the earth.
And the boats run through the sea by His
command and He holds back the heaven
so that it not fall on the earth,
but by His permission.
Truly to humanity God *is*
Gentle, Compassionate.
And *it is* He Who gave you life 22:66
and after that He will cause you to die
and after that He will give you life again.
Truly the human being is ungrateful.
For every community We have assigned 22:67
devotional acts so that they be
ones who perform rites,
so let them not bicker with you in the command.
And call **you** to **your** Lord. Truly **you**
are on a guidance, that which is straight.
And if they disputed with **you**, 22:68
then say: God *is* greater in knowledge
about what you do.
God will give judgment among you 22:69
on the Day of Resurrection about what
you had been at variance in it.
Know **you** not that God knows 22:70
what *is* in the heaven and the earth.
Truly that *is* in a Book.
Truly that *is* easy for God.
And they worship other than God, that for which 22:71
He has not sent down any authority and of what
they have no knowledge.
And *there is* no helper for the ones who are unjust.
And when Our signs 22:72
are recounted to them,
clear portents,
you shall recognize on the faces
of those who were ungrateful, rejection.

They *are* about to rush upon
those who recount Our signs to them.
Say: Shall I tell you
of worse than that?
God has promised the fire
to those who were ungrateful.
And how miserable the Homecoming!

Sec. 10

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22:73 O humanity! A parable *is* propounded,
so listen to it.
Truly those whom you call to other than God
will never create a fly,
even though they be gathered together for it.
And if the fly were to rob them of something,
they would never seek to deliver it from *the fly*.
Weak *are* the ones who are seekers
and the ones who are sought.

22:74 They have not duly measured the measure of God.
Truly God *is* Strong, Almighty.

22:75 God favors from the angels messengers
and from humanity.
Truly God *is* Hearing, Seeing.

22:76 He knows what *is* in advance of them
and what *is* behind them
and to God all affairs return.

22:77 O those who have believed!
Bow down and prostrate *yourselves*
and worship your Lord
and accomplish good so that perhaps
you would prosper.

22:78 And struggle for the sake of God
in a true struggling.
He has elected you and has not made for you
in your way of life any impediment.
It is the creed of your father Abraham.
It is He Who named you
the ones who submit before
and in this *Recitation*
so that perhaps the Messenger *is* a witness

against you and you are witnesses
against humanity.
So perform the formal prayer
and give the purifying alms and cleave firmly to God.
He *is* your Defender.
How excellent a Defender
and how excellent a Helper!
***

Chapter 23
The Believers (*al-Muʾminūn*)

In the Name of God,
The Merciful, The Compassionate — Sec. 1
Surely the ones who believe have prospered. — 23:1
Those, they who in their formal prayers — 23:2
are ones who are humble.
And those, they who from idle talk — 23:3
are ones who turn aside.
And those, they who the purifying alms — 23:4
are ones who do *give it*.
And those, they who of their private parts — 23:5
are ones who guard
except from their spouses — 23:6
or *from* what their right hands possess.
Truly they *are* ones who are irreproachable.
Whoever *is* looking for *something* beyond that, — 23:7
then those, they *are* the ones who are turning away.
And those, they — 23:8
who their trusts
and their compacts *are* ones who shepherd
and those, they who over their formal prayers — 23:9
are watchful.
Those, they *are* ones who will inherit. — 23:10
Those who will inherit Paradise. — 23:11
They *are* ones who will dwell in it forever.
And certainly We have created the human being — 23:12
from an extraction of clay.
After that We made him into seminal fluid — 23:13
in a stopping place, secure.

23:14 After that We created a clot from seminal fluid.
Then We created tissue from the clot.
Then We created bones from tissue.
Then We clothed the bones with flesh.
After that We caused another creation to grow. So
blessed be God, the Fairest of ones who are creators!
23:15 And after that truly you will die.
23:16 After that truly you will be raised up
on the Day of Resurrection.
23:17 Certainly We have created above you seven tiers. We
have not been ones who are heedless of the creation.
23:18 We sent forth water from heaven in measure
and We lodged it in the earth
and We *are* ones who have the power
to take away.
23:19 And We caused to grow for you gardens
of date palm trees and grapevines
where *there is* much sweet fruit for you
and you eat of it and a tree that goes forth
23:20 from Mount Sinai that bears oil
and *it is* a seasoning
for the ones who eat it.
23:21 And truly for you in the flocks there *is* a lesson.
We satiate you with what *is* in their bellies.
In them *are* many profits
and of them you eat
23:22 and on them
and on boats you were to be carried.

Sec. 2 *

23:23 And certainly We sent Noah to his folk
and he said: O my folk! Worship God!
You have no other god but Him.
Will you not then be Godfearing?
23:24 But said the Council who were ungrateful
among his folk:
This *is* nothing but a mortal like you.
He wants to gain superiority over you.
Had God willed He would have sent forth angels.
We have not heard such a thing

from our ancient ones.
He *is* nothing but a man in whom *there is* madness. 23:25
So watch him for awhile.
He said: My Lord! 23:26
Help me because they deny *me*.
So We revealed to him: 23:27
Craft the ship under Our Eyes
and by Our Revelation.
Then when Our command has drawn near
and the oven has boiled.
Then insert two pairs of each kind
and **your** people but those against whom
the saying has preceded.
And address Me not
for those who have done wrong.
Truly they were to be drowned.
When **you** and whoever *is* with **you** 23:28
art seated in the ship, then say:
All Praise belongs to God
Who has delivered us from the folk,
ones who are unjust.
And say: My Lord! 23:29
Land me with a blessed landing
for **You** *are* the Best of the landing-places.
Truly in this there *are* signs 23:30
and truly We have been ones who test.
After that We caused another generation 23:31
of them to grow.
We sent a Messenger to them from among them 23:32
saying that: Worship God!
You have no god other than Him.
Will you then not be Godfearing?

* Sec. 3

And said the Council of his folk, 23:33
to those who were ungrateful
and denied *the* meeting in the world to come
and to whom We had given ease
in this present life:
This *is* nothing but a mortal like you.

He eats of what you eat
and he drinks of what you drink.
23:34 And if you obey a mortal like yourselves,
truly then you *are* ones who are losers.
23:35 Has He promised that when you have died
and have become earth dust and bones
that you *will be* ones who are brought out?
23:36 Begone! Begone with what you are promised!
23:37 *There is* nothing but this present life.
We die and we live
and we shall not be ones who are raised up.
23:38 He *is* nothing but a man.
He has devised a lie against God
and we *are* not ones who will believe in him.
23:39 He said: My Lord! Help me
because they deny me.
23:40 He said: In a little while they will become
ones who are remorseful.
23:41 Then a Cry duly took them
so We made them into refuse.
So away with the unjust folk!
23:42 After that We caused to grow
other generations.
23:43 No community can precede its term,
nor delay it.
23:44 After that We sent Our Messengers
one after another. Whenever a community drew
near to their Messenger, they denied him.
So We caused some of them to follow others
and We made them tales.
So away with the folk who believe not!
23:45 After that We sent Moses
and his brother Aaron
with Our signs and clear authority
23:46 to Pharaoh and his Council.
Then they grew arrogant and they had been a
folk, ones who exalted themselves.
23:47 Then they said:
Will we believe in two mortals like ourselves

while their folk *are* ones who worship us?
So they denied both of them. Then they had been 23:48
the ones who were caused to perish.
And certainly We gave Moses the Book 23:49
so that perhaps they would be truly guided.
And We made the son of Mary 23:50
and his mother a sign
and We gave them refuge on a hillside,
a stopping place,
and a spring of water.
*
Sec. 4
O you Messengers! 23:51
Eat of what *is* good
and be one who acts in accord with morality.
Truly I am Knowing of what you do.
And truly this, your community, 23:52
is one community
and I am your Lord so be Godfearing.
Then they cut their affair *of unity* asunder 23:53
into sects among themselves,
each party glad with what *was* with them.
So forsake them for awhile in their obstinacy. 23:54
Assume they *that* with the relief 23:55
We furnish them of wealth and children
We compete for good works for them? 23:56
Nay! They are not aware.
Truly those, they who dread their Lord 23:57
and *are* ones who are apprehensive
and those, they who believe 23:58
in the signs of their Lord
and those, they who 23:59
ascribe not partners with their Lord
and those, they who give 23:60
what they gave with their hearts quaking because
they *are* ones who will return to their Lord
are those who compete with one another in good 23:61
works and they *are* ones who take the lead from them.
And We place not a burden on any soul 23:62
but to its capacity

and from Us *is* a Book that speaks The Truth.
And they will not be done wrong.
23:63 Nay! Their hearts *are* in overwhelming
heedlessness of this Quran
and they have other actions besides that which
they continue to be ones who act
23:64 until when We took those of them,
ones given ease with the punishment.
That *is* when they make entreaties.
Make not entreaties this Day.
23:65 Truly you will not be helped by Us.
Surely My signs
23:66 have been recounted to you
but you have been
receding on your heels
23:67 *as* ones who grow arrogant *regarding it*
and ones who nightly talk nonsense,
talking foolishly.
23:68 Have they not meditated on the saying
or has anything drawn near to them
that approach not their fathers,
the ancient ones?
23:69 Or *is* it they recognize not their Messenger
so that they *are* ones who disavow him?
23:70 Or say they: *There is* madness in him?
Nay! He drew near them with The Truth,
but most of them *are* ones who dislike The Truth.
23:71 And if The Truth had followed their desires,
the heavens and the earth would have gone to ruin
and whoever *is* in it.
Nay! We have brought them their Remembrance,
but they, from their Remembrance,
are ones who turn aside.
23:72 Or *is* it that you ask them for payment?
Yet the revenue from **your** Lord *is* better
and He *is* the Best of the ones who provide.
23:73 And truly **you** have called them
to a straight path.
23:74 And truly those who believe not

in the world to come
are ones who have moved away from the path.
And even if We had mercy on them 23:75
and had removed the harm which *is* on them,
they would still be resolute in their defiance,
wandering unwilling to see.
And certainly We took them with the punishment. 23:76
Then they gave not into their Lord
nor did they lower themselves
until when we opened a door for them 23:77
of a severe punishment.
That *is* when they *will be*
ones seized with despair!
*
Sec. 5
And He *it is* Who has caused you to grow, 23:78
have the ability to hear
and sight and mind.
But you give little thanks!
It is He Who has made you numerous 23:79
on the earth and to Him you *will be* assembled.
And *it is* He Who gives life and causes to die 23:80
and His *is* the alteration
of nighttime and daytime.
Will you not then be reasonable?
Nay! They said the like 23:81
of what the ancient ones had said:
They said: When we *are* dead 23:82
and have become earth dust and bones.
Will we certainly be ones who are raised up?
Certainly we were promised this 23:83
—we and our fathers—before this.
This *is* nothing but the fables of the ancient ones.
Say: To whom belongs the earth 23:84
and whoever *is* in it
if you had been knowing?
They will say: To God! 23:85
Say: Will you not then recollect
Say: Who *is* the Lord of the seven heavens 23:86
and Lord of the Sublime Throne?

23:87 They will say: It belongs to God!
Say: Then will you not be Godfearing?
23:88 Say: In whose hand
is the kingdom of everything
and He grants protection?
No one *is* granted protection
against Him
if you had been knowing.
23:89 They will say: It belongs to God!
Say: How then *are* you under a spell!
23:90 Nay! We have brought them The Truth
and truly they *are* ones who lie.
23:91 God has not taken to Himself a son
nor has there been any god with Him.
For then each god would have taken away
what he had created.
And some of them would have ascended
over some others.
Glory be to God above all that they allege!
23:92 *He is* the One Who Has Knowledge
of the unseen and the visible.
Exalted be He
over the partners they ascribe *with Him*.

Sec. 6 *

23:93 Say: My Lord!
If **You** should cause me
to see what they are promised,
23:94 then assign me not,
my Lord, among the unjust folk.
23:95 And truly We cause **you** to see
what We promise them,
ones who have power.
23:96 Drive back evil deeds with what *is* fair.
We *are* greater in knowledge of what they allege.
23:97 And say: My Lord!
I take refuge with **You**
from the evil suggestions of the satans.
23:98 And my Lord I take refuge with **You**
so that they not attend me.

Until when death drew near to one of them. 23:99
He said: My Lord!
Return me
so that perhaps I would be 23:100
one who acts in accord with morality
in what I have left behind.
Nay! Truly *it is* only a word
that one who is conversing *says*.
And ahead of them *is* a barrier
until the Day they *are* raised up.
When the trumpet *is* blown, 23:101
there *will be* no kinship among them that Day
nor will they demand *anything* of one another.
Then those whose balance *was* heavy, 23:102
those, they *are* the ones who will prosper.
And among ones whose balance was made light, 23:103
then those, they *are* ones who have lost themselves.
They *will be* ones who will dwell in hell forever.
Their faces will fry in the fire. 23:104
And they *will be* ones who are morose in it.
Have not My signs 23:105
been recounted to you,
yet you have been denying them?
They will say: Our Lord! 23:106
Our agony prevailed over us.
We have been a folk, ones who are gone astray.
Our Lord! Bring us out of this. 23:107
Then if ever we reverted,
truly we *will be* ones who are unjust.
He would say: Be driven away in it 23:108
and speak not to Me.
Truly there had been 23:109
a group of people of My servants who say:
Our Lord! We believe so forgive us
and have mercy on us
for **You** *are* Best
of the ones who are most merciful.
But you took them to yourselves 23:110
as a laughing-stock

until they caused you to forget
My Remembrance
and you had been laughing at them.
23:111 Truly I have given recompense this Day
for what they patiently endured.
Truly they, they *are* the ones who are victorious!
23:112 He would say:
You lingered in expectation
on the earth for what number of years?
23:113 They would say: We lingered in expectation a day
or some of a day.
So ask the ones who count.
23:114 He would say: You lingered in expectation
not but a little
if you had but been knowing.
23:115 Assumed you that We created you in amusement
and that to Us you would not be returned?
23:116 So exalted be God! The King, The Truth.
There is no god but He,
the Lord of the Generous Throne!
23:117 And whoever calls to another god with God
of which he *has* no proof
then truly his reckoning *is* with his Lord.
Truly the ones who are ungrateful will not prosper.
23:118 And say: My Lord!
Forgive and have mercy
and **You** *are* Best
of the ones who are most merciful.

Chapter 24
The Light (*al-Nūr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
24:1 *This is* a chapter of the Quran
that We sent forth
and We imposed *laws* in it.
We sent forth signs, clear portents
so that perhaps you would recollect.

The one who *is* an adulteress 24:2
and the one who *is* an adulterer,
scourge each one of them one hundred strokes.
And let not tenderness for them
take you from the judgment of God
if you had believed in God and the Last Day.
And let witness be borne to their punishment
by a section of the ones who believe.
The one who *is* an adulterer, 24:3
he will not marry but one who *is* an adulteress
or one who *is* a female polytheist
and the one who *is* an adulteress,
he will not marry her but one who *is* an adulterer
or one who *is* a male polytheist.
All that was forbidden to the ones who believe.
And those who accuse 24:4
the ones who are free, chaste females,
and after that bring not four witnesses,
then scourge them eighty strokes
and never accept their testimony.
And those, they *are* ones who disobey.
But those who repented after that 24:5
and made things right,
so truly God *is* Forgiving, Compassionate.
And those who accuse their wives 24:6
—and *there are* no witnesses but themselves—
let the testimony of one of them
be four testimonies *sworn* to God
that he *is among* the ones who are sincere
and a fifth that the curse of God be on him 24:7
if he has been among the ones who lie.
And it will drive off the punishment from her 24:8
if she bears witness
with four testimonies sworn to God
that he *is* among the ones who lie
and the fifth, that the anger of God be on her 24:9
if he has been among the ones who are sincere.
And had it not been for the grace of God on you 24:10
and His mercy

and that God *is* Accepter of Repentance, Wise—

Sec. 2

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24:11 Truly those who draw near
with the calumny *are* many among you.
Assume it not to be worse for you.
Nay! *It is* good for you.
To every man of them *is*
what he has deserved of sin.
And *as* for those who turned away
towards the greater part from among them,
there *will be* a tremendous punishment for him.

24:12 Why when you heard about it,
thought you not the ones who are male believers
and the ones who are female believers
the better of themselves and have said:
This *is* a clear calumny?

24:13 Why have they not brought about four witnesses for it?
As they bring not about witnesses,
then with God, those, they *are* the ones who lie.

24:14 Had it not been for the grace of God on you
and His mercy in the present and in the world to
come, certainly would have afflicted you
a tremendous punishment
for what you had muttered.

24:15 When you had received it on your tongues
and said with your mouths
of what you had no knowledge,
you assumed it insignificant
while it was serious with God.

24:16 And why, when you heard it, said you not:
It is not for us to assert this.
Glory be to **You**!
This *is* a serious false charge
to harm the reputation of another.

24:17 God admonishes you that you shall never revert
to the like of it
if you have been ones who believe.

24:18 And He makes manifest for you
the signs.

And God *is* Knowing, Wise.
Truly those who love that indecency 24:19
be spread about those who have believed,
they will have a painful punishment
in the present and in the world to come.
And God knows and you know not.
And had it not been for the grace of God on you 24:20
and His mercy, *you would be ruined*
for God *is* Gentle, Compassionate.

*

Sec. 3

O those who have believed! 24:21
Follow not in the steps of Satan.
And whoever follows in the steps of Satan,
then truly he commands depravity,
and that which is immoral.
And had it not been for the grace of God
on you and His mercy,
none of you would have been pure in heart,
but God makes pure whom He wills,
and God *is* Hearing, Knowing.
And those imbued with grace forswear not 24:22
and those with plenty among you
to give to those imbued with kinship
and to the needy and to the ones who emigrate
in the way of God and let them pardon and let them
overlook, love you not that God should
forgive you, and God *is* Forgiving, Compassionate.
Truly those who accuse the 24:23
ones who are chaste, heedless, female believers
are cursed in the present
and the world to come
and for them *will be* a serious punishment.
On a Day when witness 24:24
will be borne against them
by their tongues and their hands
and their feet *as* to what they had been doing.
On a Day God will pay them their account in full, 24:25
what *is* their just due,
and they will know that God,

He *is* The Clear Truth.
24:26 Bad females *are* for bad males and bad males *are*
for bad females. And what *are* good females *are*
for what *are* good males and what *are* good males
are for what *are* good females. Those *are* ones
declared innocent of what *others* say. For them *is*
forgiveness and generous provision.

Sec. 4

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24:27 O those who have believed!
Enter not houses other than your houses
until you have announced your presence
and greeted the people within. That *is* better for
you so that perhaps you would recollect.
24:28 And if you find not in it anyone,
then enter them not
until permission is given to you.
And if it is said for you to return,
then return. It is purer for you.
And God *is* Knowing of what you do.
24:29 *There is* no blame on you
in entering houses
without inhabitants
wherein you have enjoyment.
And God knows
what you show and what you keep back.
24:30 Say to the ones who are male believers
to lower their sight
and keep their private parts safe. That is purer for
them. Truly God *is* Aware of what they craft.
24:31 And say to ones who are female believers
to lower their (f) sight
and keep their (f) private parts safe
and not show their (f) adornment
but what *is* manifest of it.
And let them (f) draw their (f) head covering
over their (f) bosoms
and not show their (f) adornment
but to their (f) husbands
or their (f) fathers

or the fathers of their (f) husbands
or their sons or the sons of their (f) husbands
or the sons of their (f) brothers
or the sons of their (f) sisters
or their women that their right hands possessed
or the ones who are imbued with no sexual desire
among the males or small children
to whom has not been manifest
nakedness of women.
And let them not stomp their feet
so *as* to be known
what they conceal of their adornment.
And turn to God altogether for forgiveness,
O ones who believe,
so that perhaps you would prosper.
And wed the single among you 24:32
to the ones who are in accord with morality
of your male bond servants
and your female bond servants.
If they be poor, God will enrich them
of His grace
and God *is* One Who Embraces, Knowing.
Let those who find not *the means* for marriage 24:33
have restraint
until God enriches them of His grace.
And for those who are looking for emancipation
from among what your right hands possessed,
contract with them if you knew good in them.
And give them of the wealth of God
which He has given you.
And compel not your female youth
against their will to prostitution
when they have wanted chastity,
so that you be looking for the advantage
of this present life.
And whoever compels them to it against their will,
yet after their compulsion,
God will be Forgiving, Compassionate of the females.
And certainly We have sent forth to you 24:34

manifest signs and a parable
of those who passed away before you
and admonishment for ones who are Godfearing.

Sec. 5 *

24:35 God *is* the Light of the heavens and the earth.
The parable of His Light *is as* a niche
in which *there is* a lamp.
The lamp *is* in a glass.
The glass *is as* if it had been a glittering star,
kindled from the blessed olive tree,
neither eastern nor western,
whose oil *is* about to illuminate
although no fire touches it.
Light on light, God guides to His Light
whom He wills!
And God propounds parables for humanity,
and God *is* Knowing of everything.

24:36 *The light is lit* in houses
God gave permission to be lifted up
and that His Name be remembered in it.
Glorifying Him
in the first part of the day and the eventide

24:37 *are* men
whom neither trade nor trading diverts
from the remembrance of God
and the performing the formal prayer
and the giving of purifying alms
for they fear a Day when the hearts will go
to and fro and their sight

24:38 that God may give recompense to them
according to the fairest of what they have done
and increase even more for them from His grace.
And God provides to whom He wills
without reckoning.

24:39 As for those who are ungrateful,
their actions *are* like a mirage in a spacious plain.
The thirsty one assumes it *to be* water
until when he drew near it,
he finds it *to be* nothing.

There he found God with him
Who will pay his account in full
and God *is* Swift at reckoning.
Or they *are* like the shadows 24:40
in an obscure sea, overcome by a wave,
above which *is* a wave,
above which *is* a cloud, shadows,
some of it above some others.
When he brings out his hand, he almost sees it not
and whomever God has not assigned light for him,
there is no light for him.

*

Sec. 6

Have **you** not considered that God 24:41
is glorified by whatever *is* in the heavens
and the earth and the birds,
ones spreading their wings.
Each knew its prayer and its glorification.
And God *is* Knowing of what they accomplish.
And to God belongs the dominion 24:42
of the heavens and the earth.
And to God *is* the Homecoming.
Have **you** not considered how God propels clouds 24:43
and after that brings together between them.
After that He lays them into a heap.
You see the rain drops go forth in the midst.
And He sends down from the heaven
mountains *of rain* in which *there is* hail.
And He lights it on whom He wills
and turns away from it whom He wills.
The gleams of His lightning
almost take away the sight.
God turns round and round 24:44
the nighttime and the daytime.
Truly in this *is* a lesson for those imbued with insight.
God created every moving creature from water. 24:45
Among them *there is* what walks on its belly
and of them *there is* what walks on two feet
and of them *there is* what walks on four.
God creates what He wills.

Truly God *is* Powerful over everything.
24:46 Certainly We have sent forth manifest signs.
And God guides whom He wills to a straight path.
24:47 And they say: We have believed in God
and the Messenger and we obey.
Then a group of people among them
turn away after this.
And those *are* not
of the ones who believe.
24:48 And when they *are* called to God
and His Messenger
to give judgment among them.
Then a group of people among them
are ones who turn aside.
24:49 But if they would be in the right,
they would approach him
as ones who are yielding.
24:50 Are their hearts sick?
Or be they in doubt
or be they fearful that God
and His Messenger will be unjust to them?
Nay! Those, they *are* the ones who are unjust.
Sec. 7 *
24:51 The only saying of the ones who believe has been
when they were called to God and His Messenger
that He give judgment between them to say:
We heard and obeyed.
And those, they *are* the ones who prosper.
24:52 And whoever obeys God and His Messenger
and dreads God and *is* Godfearing,
those, they *are* the ones who are victorious.
24:53 And they swear by God their most earnest oaths
that if **you** would command them,
they would go forth.
Say: Swear not.
Moral obedience *is better*.
Truly God *is* Aware of what you do.
24:54 Say: Obey God and obey the Messenger.
But if you turn away,

then on him *was* only what he loaded on himself
and on you *was* what you loaded on yourselves.
And if you obey him, you will be truly guided.
And *there is* not *a duty* on the Messenger
but the delivering of the clear message.
God has promised 24:55
those who have believed among you and the
ones who have acted in accord with morality,
that He will make them successors in the earth,
even *as* He made of those before them successors
and He will establish for them
their way of life firmly
by which He *is* content with them
and He will substitute a place of sanctuary
after their fear: They shall worship Me,
not ascribing any partner with Me.
And whoever *is* ungrateful after that,
then those, they *are* the ones who disobey.
And perform the formal prayer 24:56
and give the purifying alms
and obey the Messenger
so that perhaps you would find mercy.
Assume not those who were ungrateful 24:57
that they *are* ones who will frustrate *Him*
in the region.
Their place of shelter *is* the fire
and how miserable the Homecoming!

* Sec. 8

O those who have believed! 24:58
Let your permission be asked for
by those whom your right hands possessed
and those who have not reached puberty
three times:
Before the dawn formal prayer,
when you lay down your garments at noon
and after the time of night formal prayer.
These are the three times of privacy for you.
There is not on you nor on them blame after these.
Other than these, go about

some of you with some others.
Thus God makes manifest to you
the signs and God *is* Knowing, Wise.
24:59 When infant children reached puberty
among you, then let them ask permission
as permission was asked
by those who were before them.
Thus God makes manifest for you His signs
and God *is* Knowing, Wise.
24:60 And women who are past child-bearing,
who hope not for marriage,
there is no blame on them
if they lay down their garments,
not *as* ones who flaunt themselves
and their adornment.
And that they have restraint *is* better for them.
And God *is* Hearing, Knowing.
24:61 *There is* no fault on the blind
nor fault on the lame
nor fault on the sick
nor on yourselves
that you eat from your houses
or the houses of your fathers
or the houses of your mothers
or the houses of your brothers
or the houses of your sisters
or the houses of your paternal uncles
or the houses of your paternal aunts
or the houses of your maternal uncles
or the houses of your maternal aunts
or of that for which you possess its keys
or your ardent friend.
There is no blame on you
that you eat together or separately.
But when you entered houses,
then greet one another
with a greeting from God,
one that *is* blessed and what is good.
Thus God makes manifest for you the signs

so that perhaps you would be reasonable.

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Sec. 9

The ones who believe 24:62
are only those who believe in God
and His Messenger.
And when they have been with him
on a collective matter,
they go not until they have asked his permission.
Truly those who ask **your** permission,
those, they have believed in God
and His Messenger.
So if they ask for **your** permission
for some of their affairs, give permission
to whom **you** have willed of them
and ask God for forgiveness for them.
Truly God *is* Forgiving, Compassionate.
The supplication of the Messenger among you 24:63
is not *as* the supplication of some of you on some
others. Surely God knows
those who slip away under cover.
And let those who go against his command
beware so that a test should not light on them
or a painful punishment not light on them.
Surely to God belongs whatever *is* 24:64
in the heavens and the earth.
Surely He knows what you have done.
And on the Day when they are returned to Him,
then He will tell them what their hands have done,
and God *is* Knowing of everything.

Chapter 25
The Criterion (*al-Furqān*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Blessed *is* He Who sent down 25:1
the Criterion between right and wrong
to His servant
so that

he be a warner to the worlds,
25:2 He to Whom *belongs* the dominion
of the heavens and the earth
and Who takes not *to Himself* a son.
There is no ascribed associate with Him
in the dominion and He created everything
and has ordained it a foreordaining.
25:3 Yet they have taken gods to themselves
other than Him who create nothing
and are *themselves* created
and they neither possess for themselves
hurt nor profit
nor have they dominion over death,
nor this life, nor rising up.
25:4 And those who were ungrateful said:
This *is* nothing but a calumny he devised
and other folk have assisted him so surely they
have brought about injustice and untruth.
25:5 And they said: Fables of the ancient ones
that he has caused to be written down!
And they are to be related from memory to him
at early morning dawn and at eventide.
25:6 Say: It has been sent forth
by He who knows
the secret in the heavens and the earth.
Truly He *is* Forgiving, Compassionate.
25:7 And they say: What Messenger *is* this
that he eats food
• and walks in the markets?
Why *was* an angel not to be sent forth to him
to be a warner with him?
25:8 Or why *is* not a treasure cast down to him
or *why is there* not a garden for him
so he may eat from it?
And the ones who are unjust said:
You follow nothing but a bewitched man.
25:9 Look on how they propounded for **you** parables
for they *are* gone astray
and *are* not able *to find* a way.

*

Sec. 2

Blessed was He Who, had He willed, 25:10
assigned for you better than that,
Gardens beneath which rivers run
and He will assign for you palaces.
Nay! They denied the Hour; 25:11
and We have made ready a blaze
for whoever has denied the Hour.
When it saw them from a far place, 25:12
they would hear it raging furiously and roaring.
And when they were to be cast down into it, 25:13
a troubling place,
ones who were to be chained,
they would call to be damned.
It will be said to them: Call not today 25:14
for a single damnation,
but call for many damnations!
Say: *Is* that better or the Garden of Eternity 25:15
which was promised
the ones who are Godfearing?
It *was* a recompense for them
and a Homecoming.
For them in it *will be* whatever they will, 25:16
ones who will dwell in it forever. That has been
from **your** Lord a promise, one that is besought.
And on the Day He will assemble them 25:17
and what they worship other than God.
To them He will say: Was it you who caused these
My servants to go astray?
Or have they *themselves*
gone astray from the way?
They would say: Glory be to **You**! 25:18
It *was* not fit and proper for us
to take to ourselves any protectors other than **You**.
But **You** gave to them enjoyment
and to their fathers until they forgot the
Remembrance
and became a lost folk.
So surely they denied you in what you say. 25:19

Then you will neither be able to turn away from it,
nor have help.
And whoever does wrong among you,
We will cause him to experience
the great punishment.

25:20 And We sent not before **you** any one who was sent
but that truly they ate food
and walked in the markets.
And We have made some of you
as a test for some others.
Will you patiently endure
and **your** Lord has been Seeing.

Part 19 ***

Sec. 3 *

25:21 Those who hope not for a meeting with Us said:
Why *were* angels not sent forth to us
and why see we not our Lord?
Surely they grew arrogant among themselves,
becoming defiant, turning in great disdain.

25:22 On a Day they will see the angels *there will be*
no good tidings for the ones who sin
and they will say: Unapproachable! Banned!

25:23 We will advance on whatever actions they did.
We will make them *as* scattered dust.

25:24 The Companions of the Garden on that Day
will have the best resting place
and the fairest place of noonday rest.

25:25 On a Day when heaven will be split open
with the cloud shadows
and the angels are sent down,
a sending down successively,

25:26 on that Day the true dominion
will belong to The Merciful.
And it would be a Day difficult
for the ones who are ungrateful.

25:27 And on a Day when one who is unjust
will bite his hands, he will say:
Would that I had taken myself to a way
with the Messenger!

Ah! Woe *is* me! 25:28
Would that I had not taken
so-and-so to myself *as* a friend!
Certainly he has caused me to go astray 25:29
from the Remembrance
after it had drawn near to me.
And Satan has been a betrayer of the human being.
And the Messenger said: O my Lord! 25:30
Truly my folk took this, the Quran,
as one which is to be abandoned!
And thus We assigned for every Prophet 25:31
an enemy of the ones who sin.
And **your** Lord has sufficed
as one who guides and *as* a helper.
And those who were ungrateful said: 25:32
Why *is* the Quran not sent down to him all at once?
Thus We will make firm **your** mind by it
and We have chanted a chanting
and they bring **you** no parable, 25:33
but We bring about The Truth
to **you** and fairer exposition.
Those who will be assembled 25:34
on their faces in hell,
those are worse placed,
ones who go astray from the way.

* Sec. 4

And certainly We gave Moses the Book 25:35
and assigned his brother Aaron
to him *as* a minister.
And We said: You both go to the folk 25:36
who have denied Our signs.
Then We destroyed them,
an utter destruction.
And *the* folk of Noah 25:37
when they denied the Messengers,
We drowned them.
And We made them *as* a sign for humanity.
And We have made ready
for the ones who are unjust a painful punishment

25:38 and Ad and Thamud
and the Companions of Rass
and many generations in between those.
25:39 And We propounded parables for each of them.
And We shattered each a shattering.
25:40 And certainly they have approached the town
where an evil rain was to be rained down on them.
Have they not considered it? Nay!
They had not been hoping for any rising up.
25:41 And when they saw **you**,
they took **you** but in mockery:
Is this the one whom God has raised up
as a Messenger?
25:42 He was about to cause us to go astray
from our gods had it not been
that we patiently endured in them!
And they will know, at the time
when they see the punishment,
who *is* one who goes astray from the way.
25:43 Have **you** considered him who has taken
to himself his own desires *as* his god?
Would **you** then be over him a trustee?
25:44 Or assume **you** that most of them hear
or are reasonable?
They *are* not but *as* flocks.
Nay! They *are*
ones who go astray *from* a way.

Sec. 5 *

25:45 Have **you** not considered how **your** Lord stretched
out the shade? And had He willed,
He would have made it that which *is* still.
After that We made the sun an indicator over it.
25:46 Then We seized it to Us an easy seizing.
25:47 And *it is* He Who made the nighttime
a garment for you and sleep,
a rest and made the daytime for rising.
25:48 And *it is* He Who sent the winds
bearers of good news
in advance of His Mercy.

And We sent forth undefiled water from heaven
that We may give life by it to a lifeless land 25:49
and with it We satiate.
We have created flocks on it and many men.
And certainly We diversify among them 25:50
so that they may recollect.
Then most of humanity refused *everything*
but disbelief.
And had We willed, 25:51
We would have raised up a warner in every town.
So obey not the ones who are ungrateful 25:52
and struggle against them
with it with a great struggle.
And *it is* He Who has let forth the two seas 25:53
—this, agreeable and water of the sweetest kind
and this, salty, bitter.
He made between the two
that which was unapproachable, a banned barrier.
And *it is* He Who created a mortal from water 25:54
and has made blood kindred for him
and kin by marriage,
and **your** Lord has been ever Powerful.
And they worship other than God 25:55
what neither profits them
nor hurts them.
And the one who is ungrateful
has been ever an abettor against his Lord.
And We have not sent **you** 25:56
but *as* one who gives good tidings
and *as* a warner.
Say: I ask of you no compensation for this 25:57
but that whoever willed should take himself
on a way to his Lord.
And put your trust in the Living 25:58
Who *is* Undying
and glorify His praise.
And He has sufficed to be aware
of the impieties of His servants,
He Who created the heavens and the earth 25:59

and whatever *is* between the two
in six days.
After that He turned His attention to the Throne.
The Merciful:
Ask the aware then about Him.

25:60 And when it was said to them:
Prostrate yourselves to The Merciful, they said:
And what *is* The Merciful?
Will we prostrate ourselves
to what **you** have commanded us?
And it increased aversion in them.

Sec. 6 *

25:61 Blessed *is* He Who made constellations
in the heaven and has made in it
a light-giving lamp
and an illuminating moon.

25:62 And He *it is* Who made the nighttime
and the daytime to follow in succession
for whom He had wanted to recollect
or He had wanted thankfulness.

25:63 And the servants of The Merciful
are those who walk on the earth in meekness.
And when the ones who are ignorant addressed them,
they said: Peace!

25:64 And those who spend the night with their Lord
as ones who prostrate themselves and *are* upright,

25:65 and those who say: Our Lord!
Turn us away from the punishment of hell.
Truly its punishment has been continuous torment.

25:66 Truly how evil a habitation and resting place.

25:67 And those who, when they spend,
neither exceed all bounds nor *are they* tightfisted
but had been between that; a just stand:

25:68 Those who call not to another god
with God
nor kill the soul
which God has forbidden
but rightfully
nor commit adultery.

And whoever *disregards and* commits this
will meet sinfulness.
The punishment will be multiplied for him 25:69
on the Day of Resurrection
and he will dwell in it forever
as one who is despised.
But whoever has repented and has believed 25:70
and whose actions *are* of one who acted in accord
with morality, for those God will substitute for
their evil deeds benevolence.
And God has been Forgiving, Compassionate.
And whoever repents 25:71
and one who acts in accord with morality,
he truly repents to God,
turning in repentance
and those who bear not witness to untruth 25:72
and if they passed by idle talk,
they passed by nobly
and those who when they are reminded 25:73
of the signs of their Lord,
fall not down unwilling to hear
and unwilling to see
and those who say: Our Lord! 25:74
Bestow on us
from our wives and our offspring
the comfort of our eyes
and make us leaders
of ones who are Godfearing,
those will be given recompense 25:75
in the highest chambers
because they patiently endured.
They *will be* in receipt of greetings and peace,
ones who will dwell in it forever.
An excellent habitation and resting place! 25:76
Say: My Lord would not concern Himself 25:77
with you had it not been
for your supplication
for surely you have denied
so it *will be* close at hand.

Chapter 26
The Poets (*al-Shuᶜarāᵓ*)

Stage 5
Sec. 1
26:1 In the Name of God,
the Merciful, the Compassionate
26:2 Ṭā Sīn Mīm.
26:3 That *are* the signs of the clear Book.
It may be that **you** *are*
one who consumes **yourself** in grief
because they become not ones who believe.
26:4 If We will We could send down to them
from heaven a sign so that perhaps their necks
would stay to it,
ones who are bent in humility.
26:5 And there approaches them not
any renewed Remembrance from The Merciful
but that they had been ones who turn aside from it.
26:6 Surely they have denied it.
So soon the tiding will approach them
about what they had been ridiculing.
26:7 Have they not considered the earth,
how much We caused to develop in and on it
of every generous pair?
26:8 Truly in that *is* a sign yet most of them
have not been ones who believe.
26:9 Truly **your** Lord, He *is* certainly
The Almighty, The Compassionate.

Sec. 2
*

26:10 And when **your** Lord proclaimed to Moses
saying that: Approach the unjust folk,
26:11 a folk of Pharaoh saying:
Will they not be Godfearing?
26:12 He said: My Lord!
Truly I fear that they will deny me
26:13 and my breast be narrowed
and my tongue will not be loosened.
So send for Aaron.
26:14 And they charge an impiety against me.
I fear that they will kill me.

He said: Nay! 26:15
Both of you go with Our signs.
Truly We *will be* with you,
ones who are listening.
And both of you advance to Pharaoh and say: We 26:16
are the Messengers of the Lord of the worlds,
so send the Children of Israel with us. 26:17
Pharaoh said: Had we not raised **you** up 26:18
among us *as* a child?
Have **you** not lingered in expectation with us
for many years of **your** lifetime?
And **you** have accomplished **your** accomplishment 26:19
that **you** have accomplished
and **you** *are* of the ones who are ungrateful.
Moses said: I accomplished it 26:20
when I *was*
of the ones who go astray.
So I ran away from you when I feared you. 26:21
Then my Lord bestowed on me critical judgment
and made me of the ones who are sent.
Beyond this past favor 26:22
with which you reproach me,
you have enslaved the Children of Israel.
Pharaoh said: And what *is* the Lord of the worlds? 26:23
Moses said: The Lord of the heavens and 26:24
the earth and whatever *is* between the two of them
if you had been of ones who are certain.
Pharaoh said to those around him: 26:25
Listen you not?
Moses said: Your Lord 26:26
and the Lord of your fathers, the ancient ones.
Pharaoh said: Truly your Messenger 26:27
who was sent to you
is one who is possessed!
Moses said: The Lord of the East and the West 26:28
and whatever *is* between the two of them
if you have been reasonable!
Pharaoh said: If **you** take to thyself a god 26:29
other than me,

I will certainly assign **you** to be imprisoned!
26:30 Moses said: What if I drew near to **you**
with something *that* makes it clear?
26:31 *Pharaoh* said: Bring it
if **you** have been among ones who are sincere.
26:32 So he cast his staff.
That *is* when it *was* a clear serpent.
26:33 And he drew out his hand.
That *is* when it *was* white to the ones who look.
Sec 3 *
26:34 He said to the Council around him:
Truly this *is* one who is a knowing sorcerer!
26:35 He wants to drive you out from your region by
his sorcery.
What *is* it then that you suggest?
26:36 They said: Put him and his brother off
and raise up the ones who summon in the cities.
26:37 They will bring every knowing witch to you.
26:38 So the ones who were sorcerers were
gathered at a time appointed on a known day
26:39 and it was said to humanity:
Will you be ones who are gathered together
26:40 so that we might follow
the ones who are sorcerers
if they would be ones who are victors.
26:41 So when the ones who were sorcerers drew near,
they said to Pharaoh:
Is there a compensation for us
if we have been the ones who are victors?
26:42 *Pharaoh* said: Yes!
Truly you *will be* ones brought near *to me*.
26:43 Moses said to them:
Cast what you will *as* ones who cast.
26:44 So they cast their ropes and their staffs
and said: By the vainglory of Pharaoh,
we, we *will* surely *be* the ones who are victors!
26:45 Then Moses was to cast down his staff.
That *is* when
it swallows their lying deceit.

The ones who are sorcerers were cast down, 26:46
ones who prostrate themselves.
They said: 26:47
We believe in the Lord of the worlds,
the Lord of Moses and Aaron. 26:48
Pharaoh said: You have believed in him 26:49
before I gave permission to you?
He *is* truly your foremost
who has taught you sorcery.
Then you will know.
I will certainly cut off your hands
and your feet on opposite sides,
and I will crucify you one and all.
They said: No grievance.
Truly to our Lord 26:50
we *are* ones who are turning.
Truly we are desirous that Our Lord forgive us 26:51
our transgressions that we have been
the first of the ones who believe.

* Sec. 4

And We revealed to Moses *saying* that: 26:52
Set forth by night with My servants.
Truly you *are* ones who would be followed.
Then Pharaoh sent to the cities 26:53
ones who summon.
They said: These *are* truly a small crowd 26:54
and truly they *are* ones who enrage us. 26:55
We *are* altogether truly ones who are cautious. 26:56
So We drove them out from the gardens 26:57
and springs and treasures and a generous station. 26:58
And We thus gave them *as* inheritance 26:59
to the Children of Israel.
So they pursued them at sunrise. 26:60
Then when the two multitudes sighted each other, 26:61
the Companions of Moses said:
Truly we *are* ones who are to be overtaken.
Moses said: Nay; 26:62
truly my Lord *is* with me
and He will guide me.

26:63 Then We revealed to Moses *saying* that:
Strike the sea with **your** staff.
And it divided
and each had become a separate part
like a high, tremendous mountain.
26:64 And We brought the others close there
26:65 and We rescued Moses
and those with him one and all.
26:66 After that We drowned the others.
26:67 Truly in this *is* a sign and yet most of them
have not been ones who believe.
26:68 And truly **your** Lord,
He *is* The Almighty, The Compassionate.

Sec. 5 *

26:69 And recount to them
the tidings of Abraham
26:70 when he said to his father and his folk:
What *is* it you worship?
26:71 They said: We worship idols.
We will stay
ones who give ourselves up to them.
26:72 He said: Hear they
when you call them?
26:73 Or *are* they profiting you or hurting you?
26:74 They said: Nay!
But we found our fathers acting likewise.
26:75 He said: Then consider
what you have been worshipping,
26:76 you and your fathers, the elders?
26:77 Truly they *are* an enemy to me,
but not so the Lord of the worlds
26:78 Who has created me.
And *it is* He Who guides me.
26:79 And *it is* He, He Who feeds me
and gives me drink.
26:80 And when I am sick, *it is* He Who heals me
26:81 and Who causes me to die, then will give me life,
26:82 and from Whom I am desirous
that He will forgive me my transgressions

on the Day of Judgment.
My Lord! Bestow on me critical judgment, 26:83
and cause me to join with the
ones who are in accord with morality.
And assign me a good name of good repute 26:84
in the later generations
and make me 26:85
one who inherits the Garden of Bliss.
And forgive my father. 26:86
Truly he had been of the ones who go astray.
And cover me not with shame on a Day 26:87
they will be raised up,
on a Day neither wealth will profit 26:88
nor children
but him who approached God 26:89
with a pure-hearted heart.
And the Garden will be brought close 26:90
for the ones who are Godfearing
and hellfire will be advanced 26:91
for the ones who are in error.
And it will be said to them: 26:92
Where *is* what you had been worshipping
instead of God? 26:93
Are you helped by them
or help they themselves?
Then they were to be thrown down into it, 26:94
they and the ones who are in error,
and the army of Iblis, one and all. 26:95
And they said while they *are* in it 26:96
striving against one another:
By God! Truly we have been clearly wandering astray 26:97
when we made you equal 26:98
with the Lord of the worlds.
And no one caused us to go astray 26:99
but the ones who sin.
Now we have none who are intercessors 26:100
nor an ardent friend, a loyal friend. 26:101
Would that *there were* for us a return again. 26:102
Then we would be of the ones who believe!

26:103 Truly in this *is* a sign.
Yet most of them have not been ones who believe.
26:104 And truly **your** Lord,
He *is* The Almighty, The Compassionate.

Sec. 6 *

26:105 The folk of Noah denied ones who were sent
26:106 when their brother, Noah, said to them:
Will you not be Godfearing?
26:107 Truly I am a trustworthy Messenger to you
26:108 so be Godfearing of God and obey me.
26:109 And I ask you not for any compensation for it.
My compensation *is* only
from the Lord of the worlds.
26:110 So be Godfearing of God and obey you me.
26:111 They said: Will we believe in **you**
when *it is* the most wretched that follow **you**?
26:112 He said: And what knowledge
have I of what they had been doing?
26:113 Truly their reckoning *is* but with my Lord
if you be aware.
26:114 I am not one who drives away the ones who believe.
26:115 I am not but a clear warner.
26:116 They said: If **you** refrain not **yourself**,
O Noah, **you** shall certainly be
among the ones who are stoned!
26:117 He said: My Lord!
My folk have denied me,
26:118 so give deliverance between me and between them
and victory and deliver me and those with me
who *are* the ones who believe.
26:119 And We rescued him
and those with him in the laden boat.
26:120 Then We drowned afterwards the ones who remained.
26:121 In this *is* truly a sign yet most of them
have not been ones who believe.
26:122 **Your** Lord, He truly *is*
The Almighty, The Compassionate.

Sec. 7 *

26:123 Ad denied the ones who were sent,

when their brother Hud said to them: 26:124
Will you not be Godfearing?
Truly I *am* a trustworthy Messenger to you, 26:125
so be Godfearing of God and obey me 26:126
and I ask you not for any compensation for it. 26:127
My compensation *is* only
from the Lord of the worlds.
Build you a sign on every high hill to amuse? 26:128
And take you for yourselves castles, 26:129
so that perhaps you would dwell in them forever?
And when you seized by force, 26:130
seized you by force haughtily?
So be Godfearing of God and obey me. 26:131
Be Godfearing of Him Who 26:132
has furnished relief to you with all that you know.
He has furnished relief to you with flocks 26:133
and children
and gardens and springs. 26:134
Truly I fear for you the punishment 26:135
of a tremendous Day.
They said: *It is* equal to us whether 26:136
you have admonished or **you** have not been
among the ones who admonish.
Truly this *is* nothing but morals of the ancient ones 26:137
and we *are* not ones who will be punished. 26:138
So they denied him 26:139
and We caused them to perish.
Truly in this *is* a sign yet most of them
have not been ones who believe.
And truly **your** Lord, He *is* certainly 26:140
The Almighty, The Compassionate.

* Sec. 8

And Thamud denied the ones who were sent 26:141
when their brother Salih said to them: 26:142
Will you not be Godfearing?
Truly I am a trustworthy Messenger to you 26:143
so be Godfearing of God and obey me 26:144
and I ask you not for any compensation for it. 26:145
My compensation *is* only

from the Lord of the worlds.
26:146 Will you be left ones who are safe
in what you have here
26:147 in gardens and springs
26:148 and crops of slender spathes of date palm trees?
26:149 Will you carve houses out of the mountains
as ones who are skillful?
26:150 So be Godfearing of God and obey me.
26:151 Obey not the command
of the ones who are excessive,
26:152 who make corruption in and on the earth
and make not things right.
26:153 They said: Truly **you** *are* only
of the ones against whom a spell was cast.
26:154 **You** *are* not but a mortal like us.
So bring us a sign if **you** have been
of the ones who are sincere.
26:155 He said: This *is* a she camel.
She has *a right* to drink
and you have *a right* to drink on a known day.
26:156 And afflict her not with evil
so that you should take the punishment
of a tremendous Day.
26:157 But they crippled her
and then it came to be in the morning
that they *were* ones who were remorseful.
26:158 So the punishment took them,
truly in this *is* a sign
yet most of them have not been ones who believe.
26:159 And truly **your** Lord! He *is* certainly
The Almighty, The Compassionate.
Sec. 9 *
26:160 The folk of Lot denied the ones who were sent
26:161 when their brother, Lot, said to them:
Will you not be Godfearing?
26:162 Truly I *am* a trustworthy Messenger to you
26:163 so be Godfearing of God and obey me
26:164 and I ask you not for any compensation for it.
My compensation *is* only

from the Lord of the worlds.
You approach males among worldly beings 26:165
forsaking wives whom 26:166
your Lord has created for you?
Nay! You *are* a folk ones who are turning away.
They said: If **you** refrain not **yourself**, O Lot, **you** shall 26:167
certainly be among the ones who are driven out.
He said: I *am of* 26:168
the ones with hatred for your actions.
My Lord! Deliver me and my people 26:169
from what they do!
So We delivered him and his people one and all 26:170
but an old woman 26:171
among the ones who stayed behind.
After that We destroyed the others 26:172
and We rained down on them a rain 26:173
and how evil *was* the rain
for the ones who are warned!
Truly in this *is* a sign yet most of them 26:174
have not been ones who believe.
And truly **your** Lord, He *is* certainly 26:175
The Almighty, The Compassionate.
* Sec. 10
The Companions of the Woods 26:176
denied the ones who were sent.
When Shuayb said to them: 26:177
Will you not be Godfearing?
Truly I *am* a trustworthy Messenger to you 26:178
so be Godfearing of God and obey me 26:179
and I ask you not for any compensation for it. 26:180
My compensation *is* only
from the Lord of the worlds.
Live up to the full measure and be not of the ones 26:181
who cause loss to others by fraud.
And weigh with a straight scale 26:182
and diminish not to humanity their things 26:183
nor do mischief in or on the earth
as ones who make corruption.
And be Godfearing of Him Who created you 26:184

and the array of the ancient ones.
26:185 They said: Truly **you** *are* only
ones against whom a spell was cast.
26:186 And **you** *are* nothing but a mortal like us.
And truly we think **you** *are* of the ones who lie.
26:187 So drop on us pieces of heaven
if you have been among the ones who are sincere.
26:188 He said: My Lord *is* greater in knowledge
of what you do.
26:189 But they denied him.
So they were taken by the punishment
on the overshadowing day.
Truly that had been the punishment
of a tremendous Day!
26:190 Truly in this *is* a sign yet most of them
have not been ones who believe.
26:191 And truly **your** Lord, He *is* certainly
The Almighty, The Compassionate.
Sec. 11 *
26:192 And this truly *is* the sending down successively
of the Lord of the worlds
26:193 that the Trustworthy Spirit has brought down
26:194 on **your** heart that **you** may be
one who warns
26:195 in a clear Arabic tongue.
26:196 And truly *it is* in the ancient scrolls
of the ancient ones.
26:197 Would it not be a sign for them that *is* known
to the knowing among the Children of Israel?
26:198 And if We had sent it down to
some of the non-Arabs
26:199 and he had recited it to them,
they would not be ones who believe in it.
26:200 Thus We have thrust it into the hearts
of the ones who sin.
26:201 They will not believe in it
until they see the painful punishment.
26:202 Then it will approach them suddenly
while they are not aware.

Then they will say: 26:203
Are we ones who are given respite?
Seek they to hasten Our punishment? 26:204
Have **you yourself** considered? 26:205
If We give them enjoyment for years
and afterwards there drew near to them 26:206
what they have been promised.
They would not be availed 26:207
by what they had been given of enjoyment?
We caused no town to perish 26:208
but that it had ones who warn
as a reminder. 26:209
And We have not been ones who are unjust.
It came not forth by the satans 26:210
and neither *is* it fit and proper for them 26:211
nor are they able.
Truly they, from having the ability to hear, 26:212
are the ones who were set aside.
So call not to any god with God 26:213
so that **you** be among
the ones who are punished.
And warn **your** nearest kin, the kinspeople. 26:214
And make low **your** wing 26:215
to those who followed **you**
among the ones who believe.
Then if they rebelled against **you**, 26:216
then say: Truly I *am* free of what you do.
And put **your** trust 26:217
in The Almighty, The Compassionate
Who sees **you** at the time **you** have stood up 26:218
and **your** going to and fro 26:219
among the ones who prostrate themselves.
Truly He *is* The Hearing, The Knowing. 26:220
Shall I tell you in whom the satans come forth? 26:221
They come forth in every sinful false one 26:222
who gives listen 26:223
but most of them *are* ones who lie.
As for the poets, 26:224
ones who are in error follow them.

26:225 Have **you** not considered that they wander
in every valley
26:226 and that they say what they accomplish not?
26:227 But those who have believed
and the ones who acted in accord with morality
remembered God frequently
and helped themselves
after wrong was done to them
and those who did wrong will know
by what overturning they will be turned about!

Chapter 27
The Ants (*al-Naml*)

In the Name of God,
Sec. 1 the Merciful, the Compassionate
27:1 Ṭā Sīn.
That *are* the signs of the Quran
and a clear Book,
27:2 a guidance and good tidings
for the ones who believe,
27:3 those who perform the formal prayer
and give the purifying alms so that they,
they *are* certain of the world to come.
27:4 Truly *as* for those who believe not
in the world to come, We have made their actions
appear pleasing to them
so that they wander unwilling to see.
27:5 Those *are* they for whom *is*
the tragic punishment and they, in the world to
come, they *are* the ones who are the losers.
27:6 And truly **you** *are* in receipt of the Quran,
that which proceeds from the Presence
of *One who is* Wise, Knowing.
27:7 *Mention* when Moses said to his people:
Truly I have observed a fire!
I will bring you news from it
or I will approach you with a flaming firebrand
so that perhaps you would warm yourselves.

But when he drew near to it, 27:8
it was proclaimed that:
Blessed *is* He Who *is* in the fire
and He Who *is* around it,
and glory be to God, the Lord of the Worlds.
O Moses! Truly I alone am God, 27:9
The Almighty, The Wise.
Cast down **your** staff. 27:10
But when he saw it quivering
as if it *were* a snake.
He turned *as* one who draws back
to retrace his steps.
O Moses! Fear not!
The ones who are sent fear not My nearness
but whoever has done wrong 27:11
and after that he has substituted goodness
for evil and truly I *am* Forgiving, Compassionate.
Cause **your** hand to enter into **your** bosom. 27:12
It will go forth white without evil.
These are among nine signs to Pharaoh and his folk.
Truly they had been a folk, ones who disobey.
But when Our signs drew near to them, 27:13
ones who perceive, they said:
This *is* clear sorcery.
And they negated them 27:14
although their souls confessed to them—
out of injustice and self-exaltation.
So look on how has been the Ultimate End
of the ones who make corruption.

* Sec. 2

Certainly We gave David and Solomon knowledge 27:15
and they said: All Praise belongs to God Who has
given us advantage over many of His servants,
ones who believe.
And Solomon inherited from David 27:16
and he said: O humanity!
We were taught the language of the birds
and everything was given to us.
Truly this *is* clearly grace.

27:17 And *there* was assembled before Solomon
his armies of jinn and human kind and birds
and they were marching in ranks
27:18 until when they approached the Valley of the Ants.
One ant said: O ants!
Enter your dwellings
so that Solomon and his armies not crush you
while they *are* not aware.
27:19 So *Solomon* smiled *as* one who laughs at its saying
and he said: My Lord! Arouse me
that I may give thanks for **Your** divine blessing
with which **You** are gracious to me
and ones who are my parents
that I may be one who acts in accord with morality.
May **You** be well-pleased
and cause me to enter
by **Your** Mercy among **Your** servants,
ones who are in accord with morality.
27:20 And he reviewed the birds and said:
Why see I not the hoopoe bird?
Has it been
among the ones who are absent?
27:21 I will certainly punish him
with a severe punishment
or deal a death blow to it
unless it brings me a clear authority!
27:22 But it was not long in coming.
Then it said: I have comprehended what **you** have
not comprehended of it.
And I have drawn near to **you** from Sheba
with certain tidings.
27:23 Truly I found a woman controlling them.
And she was given everything
and for her *is* a sublime throne.
27:24 I found her and her folk prostrating to the sun
instead of God
and Satan has made to appear pleasing to them
their actions and has barred them
from the way

so they have not been truly guided.
So they prostrate themselves not to God 27:25
Who brings out what is hidden in the heavens
and the earth
and knows what you conceal
and what you speak openly.
God, *there is* no god but He, 27:26
the Lord of the Sublime Throne.
Solomon said: We will look on whether **you** had been 27:27
sincere or **you** *are* one who lies.
Take away this letter of mine and cast it to them. 27:28
Then turn away from them
and look on what they return.
The Queen of Sheba said: O Council! 27:29
Truly a generous letter has been cast down to me.
Truly *it is* from Solomon 27:30
and truly *it is* in the Name of God,
The Merciful, The Compassionate.
Rise not up against me, 27:31
but approach me *as* ones who submit.
* Sec. 3
She said: O Council! 27:32
Render me an opinion in my affair.
I have not been one who resolves
unless you bear witness.
They said: 27:33
We *are* imbued with strength
and imbued with vigorous might,
but the command *is* for **you**.
So look on what **you** will command. 27:34
She said: Truly when kings entered a town, they
made corruption in it and made the most mighty
of its people humiliated in spirit.
Thus this *is* what they accomplish.
But truly I (f) *am* one who will send 27:35
to them a present
and *will be* one who looks
with what returns the ones who were sent.
So when they drew near Solomon, 27:36

he said: Are you furnishing me relief
with wealth?
What God has given me *is* better
than what He has given you.
Nay! *It is* you who should be glad
with your present!
27:37 Return to them
and We truly will approach them
with armies against which they will not be capable
and we will drive them out from there
as ones who are disgraced
and they, humble-spirited.
27:38 He said: O Council! Which of you will bring me
her throne before they approach me
as ones who submit?
27:39 A demon from among the jinn said:
I will bring it to **you** before **you** shall stand up
from **your** station
and truly I *am* strong, trustworthy.
27:40 One who had knowledge of the Book said:
I will bring it to **you** before **your** glance
goes back to **you**.
And then when he saw it settled before him,
he said: This *is* from the grace of my Lord
to try me whether I give thanks or am ungrateful.
And whoever gives thanks,
truly he gives thanks for himself
and whoever is ungrateful,
then truly my Lord *is* Rich, Generous.
27:41 He said: Disguise her throne for her
that we may look on whether she will be guided
or she *will be*
of those who are not truly guided.
27:42 So when she drew near, it was said:
Is **your** throne like this?
She said: *It is as* though it *were* it.
Solomon said: Knowledge was given us before her
and we have been ones who submit *to the One God.*
27:43 She had been barred

from worshipping God by what she had been
worshipping other than God for truly she had been
of a folk, ones who are ungrateful.
It was said to her: Enter the pavilion. 27:44
And when she saw it,
she assumed it to be a pool
and she bared her legs.
He said: Truly *it is* a smooth, crystal pavilion.
She said: My Lord!
Truly I have done wrong
to myself and I submit
with Solomon to God,
the Lord of the worlds.
*
Sec. 4
And certainly We sent to Thamud their brother 27:45
Salih that *they* worship God!
Then when they *became* two groups of people
striving against one another,
he said: O my folk!
Why seek you to hasten 27:46
the evil deed before benevolence?
Why ask you not
for forgiveness of God,
so that perhaps you will find mercy?
They said: We auger ill of **you** 27:47
and those with **you**.
He said: That which is your omen is with God.
Nay! You *are* a folk who are being tried.
And there had been nine groups of persons 27:48
in the city who made corruption in the earth
and had not made things right.
They said: Swear to one another by God, 27:49
we will certainly attack him by night
and his people and then we will certainly
say to his protector: We bore not witness
to the destruction of his people
and truly we *are* ones who are sincere.
So they planned a plan 27:50
and We planned a plan

while they *were* not aware.
27:51 So look on how had been the Ultimate End
of their planning!
Truly We destroyed them and their folk one and all.
27:52 And these *are* their houses fallen down in ruin
for what they did wrong.
Truly in this is a sign
for a folk who know.
27:53 And We rescued those who have believed
and are Godfearing.
27:54 And Lot when he said to his folk: You approach
indecency and you perceive *what you do*.
27:55 Why approach you men with lust
instead of women?
Nay! You *are* a folk who are ignorant.
27:56 Then *there* had been no answer by his folk,
but that they said:
Drive the people of Lot out from your town.
Truly they *are* a clan that *is to be purified*.
27:57 So We rescued him and his people
but his wife.
We ordained her to be
of the ones who stayed behind.
27:58 And We rained down on them a rain.
How evil *was* the rain
to the ones who are warned!
Sec. 5 *
27:59 Say: The Praise *belongs* to God
and peace *be* on His servants
those whom He has favored,
is God better
or what they ascribe *as* a partner *with Him*?
Part 20 ***
27:60 *Is* not He *better* Who created
the heavens and the earth
and sent forth for you from the heavens water?
With it We caused joyous, fertile gardens to develop?
It has not been for you to cause their trees to develop.
Is there a god besides God?

Nay! They *are* a folk
who equate others with God!
Is not He better Who made the earth 27:61
a stopping place
and made rivers in its midst
and made firm mountains for it
and made between the two seas
that which hinders?
Is there a god besides God? Nay!
But most of them know not! 27:62
Is not He better Who answers
one who is constrained
when he calls to Him and He removes the evil
and assigns you *as* viceregents on the earth?
Is there a god besides God?
Little is what you recollect!
Is not He better Who guides you 27:63
in the shadows of the dry land and the sea
and Who sends the winds, that which bears good
news in advance of His mercy?
Is there a god besides God?
Exalted is God above the partners that they
ascribe with Him!
Is not He better Who begins creation, 27:64
after that will cause it to return
and Who provides you
from the heavens and the earth?
Is there a god besides God?
Say: Prepare your proof
if you have been ones who are sincere!
Say: None knows who is in the heavens 27:65
and the earth nor the unseen but God
nor are they aware
when they will be raised up.
Nay! Their knowledge 27:66
of the world to come failed.
Nay! They are in uncertainty about it.
Nay! They are in the dark about it.
*
Sec. 6

27:67 And those who were ungrateful said:
When we have become earth dust *like* our fathers
will we truly be ones who are brought out?
27:68 Certainly we were promised this,
we and our fathers before.
Truly this is nothing but fables of the ancient ones.
27:69 Say: Journey through the earth.
Then look on how has been the Ultimate End
of the ones who sin.
27:70 And feel not remorse for them
nor be troubled by what they plan.
27:71 And they say: At what time is the promise
if you have been ones who are sincere?
27:72 Say: Perhaps close behind you is some
of that which you seek to hasten.
27:73 And truly **your** Lord is Possessor of Grace
for humanity
but most of them give not thanks.
27:74 And truly **your** Lord knows
what their breasts hide
and what they speak openly.
27:75 *There is* nothing that is absent from the senses
in the heaven and the earth
but that it is in the clear Book.
27:76 Truly this, the Quran, relates
about the Children of Israel
and most of what they were at variance in it.
27:77 And truly it is a guidance
and a mercy for the ones who believe.
27:78 Truly **your** Lord will decree between them
with His determination.
And He *is* The Almighty, The Knowing.
27:79 So put **your** trust in God.
Truly **you** *are* on The Clear Truth.
27:80 Truly **you** cause not the dead to hear
nor **you** cause to hear the unwilling
to hear the supplication
when they have turned to being ones who draw back.
27:81 Nor *are* **you** one who guides the unwilling

to see out of their fallacy.
You cause to hear only
whoever believes in Our signs.
And they *are* ones who submit.
And when the saying falls on them, 27:82
We will bring out a moving creature for them
from the earth
that will speak to them
that humanity has not been certain of Our signs.
*
Sec. 7
And on a Day We will assemble a unit 27:83
out of every community of those
who denied Our signs
and they will be marching in rank.
Until when they drew near, He will say: 27:84
Have you denied My signs
without comprehending them in knowledge
or what *was* it that you had been doing?
And the saying will fall on them 27:85
because they have done wrong.
And they will speak nothing for themselves.
Have they not considered? 27:86
We made the nighttime for them to rest in it
and the daytime for ones who perceive.
Truly in that *are* signs for a folk who believe.
On a Day on which the trumpet will be blown, 27:87
whoever is in the heavens will be terrified
and whoever is on the earth
but him whom God willed.
And all will approach Him
as ones who are in a state of lowliness.
And **you** will see the mountains 27:88
you have assumed to be that which are fixed.
But they will pass by *as* the passing of the clouds.
This is the handiwork of God
Who creates everything well.
Truly He is Aware of what you accomplish.
Whoever drew near with benevolence, 27:89
for him *will be* better than it

and they would be from the terror
ones who are safe on that Day.
27:90 And whoever drew near with evil deeds,
they would be slung on their faces in the fire:
Are you given recompense but
for what you had been doing?
27:91 Truly I was commanded
to worship the Lord
of this land which He has made sacred
and to Whom everything belongs.
And I was commanded
to be of the ones who submit
27:92 and to recount the Recitation.
So whoever was truly guided,
then he is truly guided only for himself
and to whoever goes astray say:
Truly I am of the ones who warn.
27:93 And say: The Praise *belongs* to God.
He will cause you to see His signs
and you will recognize them.
Your Lord is not One Who is Heedless of what you do.

Chapter 28
The Story (*al-Qaṣaṣ*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
28:1 Ṭa Sīn Mīm.
28:2 That *are* the signs of the clear Book.
28:3 We narrate to **you** the tiding of Moses
and Pharaoh with The Truth
for a folk who believe.
28:4 Truly Pharaoh exalted himself on the earth
and made his people partisans,
taken advantage of because of their weakness,
a section among them
slaughtering their sons,
and saving alive their women.
Truly he has been of the ones who make corruption.

And We want to show grace 28:5
to those who were taken advantage of
because of their weakness on the earth
and to make them leaders
and to make them
the ones who inherit
and establish them firmly on the earth. 28:6
And We caused Pharaoh and Hayman to see
—and their armies from them—
that of which they had been fearful.
And We revealed to the mother of Moses: 28:7
Breast feed him
but if you feared for him,
then cast him into the water of the river
and neither fear nor feel remorse.
Truly We *will be* ones who restore him to **you**,
ones who make him among
the ones who are sent.
Then the people of Pharaoh picked him out 28:8
to be an enemy to them
and *a cause of* grief.
Truly Pharaoh and Haman
and their armies
had been ones who are inequitable.
And the wife of Pharaoh said: 28:9
He will be a comfort
to our eyes for me and for **you**.
Kill him not.
Perhaps he may profit us
or we may take him to ourselves *as* a son.
And they are not aware.
And it came to be in the morning 28:10
that the mind of the mother of Moses
became empty.
Truly she was about to show him
had We not invigorated her heart
so that she became among the ones who believe.
And she said to his sister: Track him. 28:11
So she kept watching him from afar

while they were not aware.
28:12 And We had forbidden
any breast feeding female
for him before.
Then she said: Shall I point you to
the people of a house who will take control of him
for you and they *will be* ones who will look after him?
28:13 Then We returned him to his mother
that her eyes might settle down
and she not feel remorse
and that she might know
that the Promise of God is true.
But most of them know not.

Sec. 2 *

28:14 And when he *was* fully grown, come of age,
and he straightened himself up,
We gave him critical judgment and knowledge.
And thus We give recompense
to the ones who are doers of good.
28:15 And he entered the city
at a time of heedlessness of its people
and he found in it two men fighting one another.
This who *was* from among his partisans
and this who *was* from among his enemies.
The one who was among his partisans
cried for help against him who *was*
among his enemies so *Moses* struck him with his
fist and Moses made an end of him.
He said: This is the action of Satan.
Truly he is a clear enemy, one who leads astray.
28:16 He said: My Lord!
Truly I have done wrong to myself so forgive me.
And He forgave him.
Truly He is The Forgiving, The Compassionate.
28:17 He said: My Lord!
For that with which **You** were gracious to me
I will never be a sustainer of the ones who sin.
28:18 So he came to be in the morning in the city
one who is fearful and vigilant.

That is when the one who had asked for help
yesterday cried out aloud to him.
Moses said to him:
Truly **you** *are* clearly a hothead.
Then when he wanted to seize by force 28:19
the one who was an enemy of both of them,
he said: O Moses!
Would **you** want to kill me *as* **you** have killed
a soul yesterday.
You would want nothing but to be haughty on the
earth and **you** would want not to be
among the ones who makes things right?
A man drew near from the farther *part* of the city, 28:20
coming eagerly, he said: O Moses!
Truly the Council
is conspiring against **you**
to kill **you**, so go forth.
Truly I am one who gives advice to **you**.
So Moses went forth from there 28:21
as one who is fearful, being vigilant.
He said: My Lord! Deliver me from the folk,
ones who are unjust.
* Sec. 3
And when he turned his face towards Midian 28:22
he said: It may be that my Lord
guides me to the right way.
And when he went down to the well of Midian, 28:23
he found a community there of personages
drawing water
and he found other than them
two women who were keeping away.
He said: What is your business?
They both said: We draw not water
until the ones who are shepherds move
on and our father is an aged, old man.
So he drew water for them. 28:24
After that he turned away to the shade
and said: My Lord!
Truly I am certainly of whatever **You** may send

forth to me of good in need.
28:25 Then drew near to him one of the two women,
walking bashfully.
She said: Truly my father calls to **you**
that he may give **you** recompense
of compensation
because **you** have drawn water for us.
So when he drew near to him and related to him
the narrative, he said: Fear not. **You** have been
delivered from the folk, ones who are unjust.
28:26 One of the two *women* said:
O my father! Employ him.
Truly the best that **you** would employ
is the strong, the trustworthy.
28:27 He said:
Truly I want to wed **you**
to one of my two daughters
if **you** were to hire thyself
to me for eight years
but if **you** fulfill ten years,
then it *will be* from **you**
for I want not to press **you** hard.
You will find me, had God willed,
among the ones who are in accord with morality.
28:28 He said: That is between **you**
and between me
whichever of the two terms I satisfied.
There will be no deep seated dislike from me
and God is Trustee over what we say.
Sec.4 *
28:29 Then when Moses had satisfied the term
and was journeying with his people,
he observed at the edge of the mount a fire.
He said to his people: Abide!
Truly I have observed a fire
so that perhaps I would
bring you some news
from there or burning wood of fire
so that perhaps you may warm yourselves.

So when he approached it, 28:30
it was proclaimed
from the right bank of the valley
in a corner of the blessed ground
from the tree:
O Moses!
Truly I *am* God, the Lord of the worlds.
Cast **your** staff. 28:31
But when he saw it quivering
as if it had been a snake,
he turned *as* one who draws back
and he retraced his steps.
O Moses! Come forward and fear not.
Truly **you** *are* of the ones who are safe.
Insert **your** hand into **your** bosom. 28:32
It will go forth white without evil
and clasp **your** arms against fright.
These *are* two proofs from your Lord
to Pharaoh and his Council.
Truly they have been a folk, ones who disobey.
He said: My Lord! 28:33
Truly I have killed a soul among them
and I fear that they will kill me.
And my brother Aaron, 28:34
he is more oratorical than I in language,
so send him with me *as* a helpmate
to establish me *as* true.
Truly I fear that they will deny me.
He said: We will strengthen **your** arm 28:35
through **your** brother
and assign to you both
authority so that they reach not out to you both.
With Our signs, you two
and those who followed you
two *will be* the ones who are victors.
Then when Moses drew near to them 28:36
with Our signs, clear portents, they said:
This is nothing but forged sorcery.
We heard not of this

from our fathers, the ancient ones.
28:37 Moses said: My Lord is greater in knowledge
of such a one who drew near with guidance from Him
and what *will be*
the Ultimate End in the Abode.
Truly the ones who are unjust will not prosper.
28:38 And Pharaoh said: O Council!
I knew not of any god for you other than me
so kindle for me, O Haman,
a fire on the clay
and make a pavilion for me
so that perhaps I would peruse
the God of Moses.
And truly I think that he is of the ones who lie.
28:39 And he grew arrogant, he and his armies,
on the earth without right
and they thought that
they would not return to Us.
28:40 So We took him and his armies
and We cast them forth in the water of the sea.
So look on how had been the Ultimate End
of the ones who are unjust.
28:41 We have made them leaders calling to the fire
and on the Day of Resurrection,
they will not be helped.
28:42 We made a curse pursue them in the present
and on the Day of Resurrection
they *will be* of the ones who are spurned.
Sec. 5 *
28:43 And certainly We gave Moses the Book
after We caused previous generations
to perish *as* clear evidence for humanity
and a guidance
and a mercy so that they may recollect.
28:44 And **you** have not been on the western edge
when We decreed the command to Moses
and **you** have not been among
the ones who bear witness,
28:45 but We caused generations to grow

and their lifetimes continued to be long.
And **you** have not been
one who is a dweller with the people of Midian,
recounting Our signs to them,
but it is We Who have been the ones who send.
And **you** have not been at the edge of the mount 28:46
when We proclaimed,
except *as* a mercy from **your** Lord,
that **you** may warn a folk
to whom no warner
had approached them before **you**
so that perhaps they would take admonition.
So that if affliction should light on them 28:47
for what their hands have put forward,
they said: Our Lord!
Why have **You** not sent a Messenger to us
that we would have followed **Your** signs
and we would have been
of the ones who believe?
But when The Truth drew near to them from Us, 28:48
they said: Why was he not given
the like of what was given to Moses?
They *are* ones who are ungrateful
for what was given to Moses before.
They said: Two kinds of sorcery,
each helping the other.
And they said:
Truly we *are* ones who disbelieve in all of it.
Say: Then bring a Book from God 28:49
that is better guided than these two
that I may follow it
if you have been ones who are sincere.
But if they respond not to **you**, 28:50
then know that they only follow their own desires.
And who is one who goes further astray
than one who followed his own desires
without guidance from God?
Truly God guides not the folk, ones who are unjust.
*
Sec. 6

28:51 And certainly We have caused the saying
to reach them so that perhaps
they would take admonition.
28:52 Those to whom We gave the Book before it,
they believe in it.
28:53 And when it is recounted to them,
they say: We have believed in it.
Truly it is The Truth from our Lord.
Truly even before it
we have been ones who submit.
28:54 Those will be given their compensation twice
because they patiently endured
and drive off evil deeds with benevolence
and they spend out of what We have provided them.
28:55 And when they heard idle talk,
they turned aside from it and said:
To us *are* our actions and to you *are* your actions.
Peace be to you!
We *are* not looking for
the ones who are ignorant.
28:56 Truly **you** guide not
whom **you** have loved
except God guides whomever He wills.
And He is greater in knowledge
of the ones who are truly guided.
28:57 They said: If we were to follow
the guidance with **you**,
we would be snatched away from our region.
Have We not established firmly for them
a holy, safe place where all kinds of fruit
are collected *as* provision
from that which proceeds from Our Presence?
28:58 But most of them know not.
And how many a town that
We have caused to perish boasted
about its livelihood?
And these *are* their dwellings,
not to be inhabited after them but a little.
And truly We, We have been the ones who inherit.

And **your** Lord has not been causing the towns 28:59
to be that which perishes until is raised up to their
mother-town a Messenger
who recounts Our signs to them.
And We never cause the towns to be that which
perishes unless their people *are* ones who are unjust.
And whatever things you were given 28:60
are enjoyment for this present life
and its adornment.
And what is with God
is better for one who endures.
Will you not then be reasonable?
*
Sec. 7
Is he to whom We promised a fair promise 28:61
—and it is one that reaches fulfillment—
like him to whom We have given the enjoyment
of enjoyment for this present life?
After that on the Day of Resurrection
he *will be*
among the ones who are charged?
And on that Day He will proclaim to them 28:62
and will say: Where *are* My ascribed associates
whom you had been claiming?
They would say about whom 28:63
will be realized the saying:
Our Lord! These *are* they
whom we led into error.
We led them into error even *as* we erred.
We clear ourselves with **You**.
They had never been worshipping us.
And it would be said: 28:64
Call to your ascribed associates.
Then they will call to them,
but they will not respond to them
and they will see the punishment.
If only they had been truly guided! 28:65
And on a Day when He would proclaim to them
and He would say: What have you answered
to the ones who are sent?

28:66 Then the tidings on that day *will be* in darkness
and they will not demand anything of one another.
28:67 As for him who repented and believed
and one who has acted in accord with morality,
then perhaps he *will be*
of the ones who prosper.
28:68 And **your** Lord creates whatever
He wills and chooses.
Not for them had there been a choice.
Glory be to God and exalted is He
above all the partners they ascribe with Him!
28:69 And **your** Lord knows what their breasts hide
and what they speak openly.
28:70 And He, God, *there is* no god but He.
His is all Praise
in the First and in the Last
and His is the determination
and to Him you will return.
28:71 Say: Have you yourselves considered
what if God had made the nighttime
endless for you until the Day of Resurrection?
What god other than God
brings you illumination?
Will you not then hear?
28:72 Say: Have you yourselves considered
what if God had made the daytime endless for you
until the Day of Resurrection?
What god other than God
brings you nighttime wherein you may rest?
Will you not then perceive?
28:73 And *it is* out of His mercy
that He has assigned for you
the nighttime and the daytime
that you may rest in it and that you may be
looking for His grace
and so that perhaps you would give thanks.
28:74 And on a Day He will proclaim to them
and say: Where *are* My ascribed associates
whom you had been claiming?

And We will tear out a witness 28:75
from every community
and We will say: Prepare your proof.
Then they will know
that The Truth is with God
and will go astray
from them what they had been devising.

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Sec. 8

Truly Korah had been of the folk of Moses 28:76
but he was insolent towards them
and We gave him of the treasures
which truly the keys of it would have been a
heavy ordeal to many imbued with strength.
Mention when His folk said to him:
Exult not. Truly God loves not
those who are exultant.
Be looking for what God has given **you** 28:77
for the Last Abode and forget not **your** share of
the present and do good even *as* God has been
a doer of good to **you** and be not insolent,
corrupting in and on the earth.
Truly God loves not
the ones who make corruption.
Korah said: I *was* only to be given it 28:78
because of the knowledge with me.
Knows he not that God has caused to perish
before him some of the generations
who were more vigorous in strength
than he and more numerous in multitude
yet the ones who sin
will not be asked
about their impieties?
So he went forth before his folk in his adornment 28:79
and said those who want this present life:
O would that we had the like
of what was given to Korah!
Truly he is the possessor of a sublime allotment.
And those who were given knowledge said: 28:80
Woe to you! The reward for good deeds from God

is better for those who have believed
and ones who acted in accord with morality
and none *will be* in receipt of it but the ones who
remain steadfast. So We caused to swallow him the
earth and his abode!
28:81 Then there had been not
any faction to help him
against God
and he had been
of the ones who are helpless.
28:82 And it came to be in the morning
those who had coveted his place yesterday
were saying:
Know you not that God extends the provision
to whomever He wills of His servants
and confines it to whomever He wills.
Were it not that God showed grace to us,
He would have caused the earth to swallow us.
O how the ones who are ungrateful
will not prosper?

Sec. 9

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28:83 This is the Last Abode
that We will assign
to those who want not self-exaltation
in the earth nor corruption
and the Ultimate End is
for the ones who are Godfearing.
28:84 Whoever brought about benevolence,
for him *there will be* better than it
and whoever brought about an evil deed,
then not will be given recompense
to those who did evil deeds
other than for what they had been doing.
28:85 Truly He Who imposed the Quran for **you**
will be one who restores **you**
to the place of return.
Say: My Lord is greater in knowledge
of whoever drew near guidance
and whoever is clearly wandering astray.

And **you** had no hope that the Book 28:86
would be cast down to **you** but *as* a mercy
from **your** Lord. Be **you** not a sustainer
of the ones who are ungrateful.
And let them not bar **you** from the signs of God 28:87
after they were sent forth to **you**
and call to **your** Lord.
And be not among the ones who are polytheists.
And call not to any god other than God.• 28:88
There is no god but He!
Everything is perishing but His Countenance.
To Him is the determination
and to Him is your return.

Chapter 29
The Spider (*al-ᶜAnkabūt*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Alif, Lām, Mīm. 29:1
Has humanity assumed 29:2
that they will be left because they say:
We have believed and they will not be tried?
And certainly We tried those who *were* before 29:3
them. Then certainly God knows those who are
sincere and knows the ones who lie.
Or assume those who do evil deeds 29:4
that they will take the lead from Us?
How evil is that about which they give judgment!
Whoever has been hoping for the meeting with God, 29:5
then truly the term of God is one that arrives.
And He is The Hearing, The Knowing.
Whoever struggled, he struggles only for himself. 29:6
Then truly God is Sufficient for the worlds.
And those who have believed 29:7
and ones who have acted in accord with morality,
certainly We will absolve them of their evil deeds
and We will give recompense for the fairest
of what they had been doing.

29:8 And We have charged the human being with
goodness to ones who are his parents
and if they struggle for **you**
to ascribe partners with Me,
that of which **you** have no knowledge,
then obey them not.
To Me is your return and I will tell you
of what you have been doing.

29:9 And those who have believed and
the ones who have acted in accord with morality,
We will certainly cause them to enter
among the ones who are in accord with morality.

29:10 And of humanity is he who says:
We have believed in God.
When he was afflicted with torment for the sake
of God, he mistook the persecution by humanity
for a punishment by God.
And if help drew near from **your** Lord,
they would surely say: We had been with you.
Is not God greater in knowledge
of what is in the breasts of the beings?

29:11 And certainly God knows those who have believed
and certainly He knows the ones who are hypocrites.

29:12 And those who are ungrateful
said to those who have believed:
Follow our way and we will certainly
carry your transgressions
while they *are* not ones who carry
any of their *own* transgressions.
Truly they *are* the ones who lie.

29:13 And certainly they will carry their own lading
and other ladings with their own ladings
and certainly they will be asked
on the Day of Resurrection
about what they had been devising.

Sec. 2 *

29:14 And certainly We had sent Noah to his folk
and he lingered in expectation
among them a thousand years less fifty years.

And the Deluge took them
while they *were* the ones who are unjust.
Then We rescued him 29:15
and the Companions of the Vessel
and made it a sign for the worlds.
And when Abraham said to his folk: 29:16
Worship God and be Godfearing of Him.
That *would be* better for you if you had been knowing.
You not but worship graven images 29:17
other than God
and you create calumny.
Truly those whom you worship other than God
possess not for you any power
to provide for you.
So look for the provision of God and worship Him
and give thanks to Him. To Him you will return.
And if you deny, 29:18
then surely communities
have denied before you.
For the Messenger is not
but the delivering of the clear message.
Have they not considered how 29:19
God causes the creation to begin
then He causes it to return?
Truly that for God is easy.
Say: Be in motion throughout the earth 29:20
and look on how He began the creation.
After that God will cause the last growth to grow.
Truly God is Powerful over everything.
He punishes whom He wills 29:21
and has mercy on whom He wills
and to Him you will come back.
You will not be ones who frustrate *Him* 29:22
on the earth nor in the heaven
and *there is* not for you other than God
either a protector or a helper.

* Sec. 3

And those who disbelieve in the signs of God 29:23
and the meeting with Him,

those, they who give up hope of My mercy,
and those, for them
will be a painful punishment.
29:24 So the answer of Abraham's folk
had been nothing but that they said:
Kill him or burn him!
Then God rescued him from the fire.
Truly in this *are* certainly signs for a folk who believe.
29:25 And he said: You have only taken to yourselves
graven images instead of God
because of affection among yourselves
for this present life.
After that on the Day of Resurrection,
some of you will disavow some others
and some of you will curse some others
and your place of shelter
will be the fire.
And for you there *will be* no ones who help.
29:26 So Lot believed in him.
And *Abraham* said:
Truly I am one who emigrates for my Lord.
Truly He, He is The Almighty, The Wise.
29:27 And We bestowed Isaac and Jacob on him
and We assigned to his offspring prophethood
and the Book. We gave him his compensation
in the present and truly in the world to come
he will certainly be of the
ones who are in accord with morality.
29:28 And Lot, when he said to his folk:
Truly you approach indecency which none
who preceded you *committed* in the worlds.
29:29 You approach men *with lust*
and sever the way and approach
as one who was immoral in your conclave.
Then the answer of his folk had not been
but that they said:
Bring on us the punishment of God
if you have been of the ones who are sincere.
29:30 He said: My Lord!

Help me against the folk, ones who make corruption.

*

Sec. 4

29:31 And when Our messengers drew near
to Abraham with the good tidings,
they said: Truly We *are* ones who will cause to perish
the people of this town.
Truly its people have been ones who are unjust.

29:32 He said: Truly in it *is* Lot.
They said: We *are* greater in knowledge
of who is in it.
We will truly deliver him and his family,
but his wife.
She would be of the ones who stay behind.

29:33 And when Our messengers drew near to Lot,
he was troubled because of them and he was
concerned for them, distressed,
and they said:
Neither fear nor feel remorse.
Truly we *are* ones who will deliver **you**
and **your** family but **your** wife.
She would be of the ones who stay behind.

29:34 Truly we *are* ones who will send forth on
the people of this town a defilement
from heaven because they have been disobeying.

29:35 And certainly We have left in it a sign,
clear portents for a folk who be reasonable.

29:36 And to Midian, their brother Shuayb.
He said: O my folk! Worship God
and hope for the Last Day
and do not mischief in and on the earth
as ones who make corruption.

29:37 And they denied him.
So the quaking of the earth took them
and it came to be in the morning
in their abodes *they were*
as ones who had fallen prostrate.

29:38 And Ad and Thamud,
surely it became clear to you from their dwellings.
Satan made their actions appear pleasing to them

and barred them from the way
and they had been ones who see clearly
29:39 and Korah and Pharaoh and Haman.
And certainly Moses had drawn near to them
with the clear portents, but they grew arrogant
on the earth and they had not been
ones who took the lead from Us.
29:40 So We took each of them in his impiety
and of them *were* some on whom We sent
a sand storm
and of them *were* some who
were taken by a Cry
and of them *were* some whom
We caused the earth to swallow
and of them *were* some
whom We drowned.
And God had not been doing wrong to them,
but it *was* they who did wrong themselves.
29:41 The parable of those who take other than God
to themselves *as* protectors *is* that of the spider
who takes a house to itself.
But truly the frailest of houses
is the house of the spider
if they had but known.
29:42 Truly God knows what thing they call to
other than Him.
And He *is* The Almighty, The Wise.
29:43 And We propound these parables for humanity
and no one *is* reasonable *among them*
but the ones who have knowledge.
29:44 God created the heavens
and the earth with The Truth.
Truly in that *is* a sign
for the ones who believe.

Sec. 5 *

29:45 Recount
what has been revealed to **you** of the Book,
and perform the formal prayer;
truly the formal prayer prohibits

depravity
and that which is immoral
and truly the remembrance of God
is greater and God knows what you craft.
***
Part 21

And dispute not with the People of the Book 29:46
unless in a way that *is* fairer,
but with those who did wrong among them.
And say: We have believed in what was sent forth
to us and was sent forth to you
and our God and your God *is* One
and we *are* ones who submit to Him.
And thus We have sent forth to **you** the Book.
And those to whom We gave the Book 29:47
before believe in it and of these,
the people of Mecca,
there are some who believe in it.
And none negates Our signs
but the ones who are ungrateful.
And neither have **you** been recounting 29:48
from any Book before it nor have **you** written it
with **your** right hand for then certainly
they would have been in doubt,
the ones who deal in falsehood.
Nay! *It is* clear portents, 29:49
signs in the breasts
of those who were given the knowledge.
And none negate Our signs
but ones who are unjust.
And they said: Why were not signs sent forth 29:50
to him from his Lord?
Say: The signs *are* only with God.
I *am* only a warner, one who makes clear.
Suffices for them not 29:51
that We have sent forth to **you** the Book
which is recounted to them?
Truly in that *is* a mercy and a reminder
for a folk who believe.
*
Sec. 6

29:52 Say: God has sufficed
as a witness between me and between you.
He knows whatever
is in the heavens and the earth,
and those who have believed in falsehood
and were ungrateful to God,
those, they *are* the ones who are losers.
29:53 And they seek to hasten the punishment!
And *were* it not for a term that was determined,
the punishment would have drawn near them
and certainly it will approach them suddenly
while they *are* not aware.
29:54 They seek to hasten the punishment
and truly hell *will be* that which encloses
the ones who are ungrateful.
29:55 On a Day when the punishment overcomes them
from above them and from beneath their feet,
He will say:
Experience what you have been doing!
29:56 O my servants who have believed,
My earth truly *is* one that is extensive
so worship Me!
29:57 Every soul *will be* one that experiences death
after that to Us you will return.
29:58 And those who have believed and
the ones who have acted in accord with morality,
We will certainly place them in a settlement
in the highest chambers in the Garden,
beneath which rivers run,
ones who will dwell in it forever.
How excellent *is* the compensation
for the ones who work,
29:59 those who endure patiently
and they put their trust in their Lord.
29:60 And so many a moving creature
carries not its own provision,
but God provides for it and for you.
And He *is* The Hearing, The Knowing.
29:61 And if you *were* to ask them:

Who created the heavens and the earth and
caused the sun and the moon to be subservient?
They will certainly say: God.
How then are they mislead!
God extends the provision for whom He wills 29:62
of His servants
and confines it *for whom He wills*.
Truly God *is* Knowing of everything.
And if **you** were to ask them: 29:63
Who sends down water from heaven
and gives life by it to the earth after its death,
certainly they would say: God!
Say: The Praise *belongs* to God!
Nay! Most of them are not reasonable.

* Sec. 7

And this present life *is* not but a diversion 29:64
and a pastime. And truly the Last Abode
is the eternal life,
if they had been knowing!
And when they embarked on the boats, 29:65
they called to God,
ones who are sincere and devoted
in the way of life to Him.
Then when He delivered them to dry land,
that *is* when they ascribed partners *with God*,
being ungrateful 29:66
for what We have given them,
so let them take joy, for they will know!
Have they not considered that 29:67
We have made a safe, holy place
while humanity
is being snatched away all around them?
Believe they then in falsehood
and *are* they ungrateful for the divine blessing?
And who does greater wrong 29:68
than he who devised a lie against God
or denied The Truth when it drew near to him?
Is there not in hell a place of lodging
for the ones who are ungrateful?

29:69 And *as* for those who struggled for Us,
We will truly guide them to Our ways.
And truly God *is* with ones who are doers of good.

Chapter 30
The Romans (*al-Rūm*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
30:1 Alif Lām Mīm.
30:2 The Romans were to be vanquished
30:3 in the closer region,
and they, after being vanquished,
will be the vanquishers
30:4 within a certain number of years.
To God belongs the command before and after.
And that Day ones who believe *will be* glad
30:5 with the help of God.
He helps whom He wills and He *is*
The Almighty, The Compassionate.
30:6 *It is* the promise of God.
God breaks not His Promise
except most of humanity knows not.
30:7 They know only that which is manifest
in this present life.
And of the world to come
they *are* ones who are heedless.
30:8 Or have they not reflected in themselves?
God created not the heavens and the earth
and whatever *is* between the two
but with The Truth and for a term
that was determined and truly most of humanity,
in the meeting with their Lord,
are certainly ones who disbelieve.
30:9 Or journey they not through the earth?
Then look on
how had been the Ultimate End
of those before them?
They had been superior to them in strength

and they plowed the earth
and cultivated it
more than what these have cultivated it.
And drew near to them their Messengers
with the clear portents.
Then it had not been God who did wrong to them,
but they had been doing wrong to themselves.
After that the Ultimate End 30:10
had been misdeeds for those who did evil
because they denied the signs of God
and had been ridiculing them.

* Sec. 2

God begins the creation. 30:11
After that He causes it to return
so then you *will be* returned to Him.
And on a Day 30:12
when the Hour *will be* secured for you,
the ones who sin *will be* seized with despair.
And not *will be* for them among 30:13
their ascribed associates, intercessors and their
ascribed associates *with God*
will be ones who disavow them.
And on a Day 30:14
when the Hour *will be* secured,
that Day they *will be* split up.
Then *as* for those who have believed and 30:15
the ones who have acted in accord with morality,
they *will be* walking with joy
in a well watered meadow.
And *as* for those who were ungrateful 30:16
and denied Our signs and the meeting of the
world to come, those *are* ones who were charged
with the punishment.
So glory be to God 30:17
at the time of the evening hour and at the time
when it comes to be in the morning!
To Him be The Praise 30:18
in the heavens and the earth
and in the evening and at the time of noon.

30:19 He brings out the living from the dead
and He brings out the dead from the living
and He gives life to the earth after its death.
And thus you *will be* brought out.

Sec. 3 *

30:20 And among His signs *are* that
He created you from earth dust. That *is* when
after that you *were* mortals dispersed.

30:21 And among His signs *are* that He created for you
wives from among yourselves
that you may rest in them and
He has made affection and mercy among you.
Truly in that *are* certainly signs
for a folk who reflect.

30:22 And among His signs *are* the creation
of the heavens and the earth
and the alteration of your languages and hues.
Truly in that *are* certainly signs
for ones who have knowledge.

30:23 And among His signs
are your slumbering by nighttime
and by daytime and your looking for His grace.
Truly in that *are* certainly signs
for a folk who hear.

30:24 And among His signs *are* that He causes you
to see the lightning
in fear and in hope
and He sends water down from heaven
and gives life
by it to the earth after its death.
Truly in that *are* certainly signs
for a folk who are reasonable.

30:25 And among His signs *are* that the heaven
and the earth *are* secured
for you by His command.
When He will call you by a call after that
from the earth,
that *is* when you will go forth!

30:26 And to Him *belongs*

whatever *is* in the heavens and the earth.
All *are* ones who are morally obligated to Him.
And He *it is* Who begins the creation. 30:27
After that He causes it to return
and this *is* insignificant for Him.
And His *is* the Lofty Parable
in the heavens and the earth.
And He *is* The Almighty, The Wise.
*
Sec. 4
He propounds a parable for you 30:28
from yourselves.
Have you
—among those whom your right hands possessed—
ascribed associates in what We have provided you
so that you share *as* equals
and you fear them
like your awe for each other?
Thus We explain distinctly
the signs to a folk
who are reasonable.
Nay! Those who did wrong followed 30:29
their own desires without knowledge.
Then who will guide whom God
has caused to go astray?
And they will have none who helps.
So set **your** face towards a way of life 30:30
as a monotheist.
It is the nature originated by God
in which He originated humanity.
There is no substituting the creation of God.
That *is* the truth-loving way of life,
except most of humanity knows not.
*
Sec. 5
Be ones who turn in repentance to Him 30:31
and be Godfearing
and perform the formal prayer
and be not among the ones who are polytheists,
or of those who separated and divided 30:32
their way of life and have been partisans.

Each party glad in what they have.
30:33 And when harm afflicted humanity,
they call to their Lord
as ones who turn in repentance to Him.
When He causes them after that
to experience His mercy,
that *is* when a group of people among them
ascribe partners with their Lord
30:34 for they *are* ungrateful for what We have given them.
Then take joy; you will know.
30:35 Or have We sent forth to them an authority
that it might assert what
they had been ascribing *as* partners with Him?
30:36 And when We cause humanity to experience mercy,
they *are* glad of it
but when an evil deed lights on them
because of what their hands have put forward,
that *is* when they *are* in despair.
30:37 Have they not considered
that God extends the provision
for whom He wills
and confines it *for whom He wills*?
Truly in that *are* signs for a folk who believe.
30:38 So give to possessors of kinship rightfully
and to the needy and to the traveler of the way.
That *is* better
for those who want the Countenance of God
and those, they *are* the ones who prosper.
30:39 And what you give in usury in order
that it may swell the wealth of humanity
has not swelled with God.
And what you give in purifying alms,
wanting the Countenance of God,
then those, *it is* they who will receive manifold.
30:40 God *is* He Who created you.
After that He provided for you
and after that He will cause you to die.
After that He will give you life.
Has any one of the ascribed partners *with Him*

accomplished anything of that?
Glory be to Him! Exalted *is* He
above the ascribed associates *with Him*!
Corruption has become manifest 30:41
on the dry land and the sea because of what
the hands of humanity have earned.
He causes them to experience some of what
they have done
so that perhaps they would return and repent.
Say: Journey through the earth. 30:42
Then look on how had been
the Ultimate End for those before.
Most of them had been
ones who are polytheists.
So set your face to the truth-loving way of life 30:43
before that Day approaches from God
and *there is* no turning back from God.
They *will be* split up on that Day.
Whoever was ungrateful, 30:44
his ingratitude *is* on him.
Whoever *is* one who acted in accord with morality
will be making provision for themselves
that He give recompense to those who have 30:45
believed and the ones who have acted in accord
with morality out of His grace.
Truly He loves not the ones who are ungrateful.
Among His signs *are* that He sends 30:46
the winds *as* ones that give good tidings
and causes you to experience His mercy
and so that the boats may run at His command
and that you be looking for His grace
so that perhaps you would give thanks.
And certainly We have sent Messengers 30:47
before **you** to their own folk.
They drew near to them with the clear portents.
Then We requited those who sinned
and it has been an obligation on Us
to help ones who believe.
God *is* He Who sends the winds 30:48

so they stir up clouds.
He extends them in the heaven how He wills
and He makes them into pieces
until you see rain drops go forth from their midst.
That *is* when He makes them light
on whomever He wills of His servants.
That *is* when they rejoice at the good tidings.
30:49 And truly they have been
—even before *it is* sent down on them—
before that ones who are seized with despair.
30:50 Look on the effects of the mercy of God,
how He gives life to the earth after its death!
Truly that! He *is* One Who Gives Life to the dead
and He *is* Powerful over everything.
30:51 And if We sent a wind that they saw *fields*,
ones that were yellowing,
they would stay ungrateful after that.
30:52 Truly thou causest not the dead to hear
nor causest thou the unwilling to hear
the supplication
when they turn *as* ones who draw back.
30:53 And **you** *are* not one who guides the unwilling
to see from their fallacy.
You cause none to hear
but those who believe in Our signs
and they *are* ones who submit.
Sec. 6 *
30:54 God *is* He Who created you in your weakness.
After that weakness He assigned strength.
Then after that strength He assigned weakness
and greyness of hair.
And He creates what He wills.
And He *is* The Knowing, The Powerful.
30:55 And on a Day when the Hour
is secured for you, the ones who sin
will swear that they had lingered in expectation
but an hour. Thus they have been misled.
30:56 And said those who were given
knowledge and belief:

Certainly you have
lingered in expectation
by what is prescribed by God
until the Day of the Uprising.
This *is* the Day of Uprising,
but you had not been knowing.
So on that Day will not profit them, 30:57
those who did wrong,
their excuses
nor will they ask to be favored.
And certainly We have propounded 30:58
for humanity in this, the Quran,
every *kind of* parable.
But if you bring about any sign to them
certainly they who *are* ungrateful would say:
Truly you *are* nothing but ones who deal in falsehood.
Thus God sets a seal on the hearts 30:59
of those who know not.
So have patience. 30:60
Truly the promise of God *is* True.
And let them not irritate **you**,
those who *are* not certain *in belief*.

Chapter 31
Luqman (*Luqmān*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Alif Lām Mīm. 31:1
That *are* the signs of the wise Book, 31:2
a guidance and a mercy 31:3
to the ones who are doers of good,
those who perform the formal prayer 31:4
and give the purifying alms
and they *are* certain of the world to come.
Those *are* on a guidance from their Lord 31:5
and those, they *are* the ones who prosper.
And of humanity 31:6
is he who exchanges to diversionary conversation

to cause *others* to go astray from the way of God
without any knowledge
and he takes it to himself in mockery.
Those, for them *will be* a despised punishment.
31:7 When Our signs *are* recounted to him,
he turns *as* one who grows arrogant,
as if he has not been hearing them,
as if there has been heaviness in his ears.
So give him the good tidings of a painful punishment.
31:8 Truly those who have believed and
the ones who have acted in accord with morality,
for them *are* Gardens of Bliss,
31:9 ones who will dwell in them forever.
The promise of God *is* true.
And He *is* The Almighty, The Wise.
31:10 He has created the heavens without any pillars
so that you see *the heavens*.
And He has cast firm mountains on the earth
so that *the earth* should not vibrate with you
and He disseminated in
and on it of all moving creatures. And We sent
forth water from heaven and We caused all
generous, diverse kinds to develop in it.
31:11 This *is* the creation of God.
So demonstrate to me
what other than He has created?
Nay! The ones who are unjust
are clearly wandering astray.
Sec. 2 *
31:12 And certainly We gave Luqman wisdom that:
Give thanks to God.
And whoever gives thanks,
gives thanks only for himself
and whoever is ungrateful
— then truly God *is* Sufficient, Worthy of Praise.
31:13 And when Luqman said to his son
as he was admonishing him:
O my son! Ascribe not partners with God.
Truly ascribing partners *with God*

is certainly a tremendous injustice.
And We have charged the human being 31:14
about ones who are his parents.
His mother carried him in feebleness
on feebleness
and his weaning *is* in two years.
Give thanks to Me
and to ones who are **your** parents.
And to Me *is* the Homecoming.
But if they both struggle against **you** 31:15
that **you** ascribe partners with Me
of what **you** have no knowledge,
then obey them not
and keep their company
in the present *as* one who is moral
but follow the way of him
who is penitent to Me.
After that to Me *will be* your return
and I will tell you of what you have been doing.
O my son! 31:16
Truly even if it be the weight
of a grain of a mustard seed
and though it be in a rock or in the heavens
or in or on the earth
God will bring it.
Truly God *is* Subtle, Aware.
O my son! 31:17
Perform the formal prayer
and command that which was moral
and prohibit that which was immoral
and have patience
with whatever lights on **you**.
Truly that *is* the constancy of affairs.
And turn not **your** cheek away from humanity 31:18
nor walk through the earth exultantly.
Truly God loves not any proud boaster.
And be moderate in **your** walking 31:19
and lower **your** voice.
Truly the most horrible of all voices

is certainly the voice of the donkey.

Sec. 3

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31:20 Have you not considered that God has caused
to become subservient to you
whatever *is* in the heavens
and whatever *is* in and on the earth
and has lavished on you
His divine blessing,
that which is manifest
and that which is inward,
and yet of humanity *is* he who disputes
about God without knowledge
and without guidance
and without an illuminating Book.

31:21 And when *it is* said to them:
Follow what God has sent forth.
They say: Nay! We will follow
what we found our fathers on.
Even if it had been Satan calling them
to the punishment of the blaze?

31:22 And whoever submits his face to God
while he *is* one who is a doer of good,
then surely he has held fast
to the most firm handhold
and to God *is* the Ultimate End of affairs.

31:23 And whoever was ungrateful,
let not his ingratitude dishearten **you**.
To Us *is* their return
and We will tell them what they did.
Truly God *is* Knowing of what *is* in the breasts.

31:24 We give them enjoyment for a little while.
After that We will compel them
to a harsh punishment.

31:25 And if you ask them
who has created the heavens
and the earth, they will certainly say: God!
Say: The Praise belongs to God!
But most of them know not.

31:26 To God *belongs*

whatever *is* in the heavens and the earth.
Truly God, He *is*
The Sufficient, The Worthy of Praise.
And if trees on the earth *were* only pens 31:27
and the sea was caused to increase after that
with seven more seas that *were ink*,
yet the Words of God would not come to an end.
Truly God *is* Almighty, Wise.
Your creation and your Uprising 31:28
are not but like that of a single soul.
Truly God *is* Hearing, Seeing.
Have **you** not considered that God 31:29
causes the nighttime to be interposed
into the daytime and causes the daytime
to be interposed into the nighttime
and causes the sun
to become subservient
and the moon,
each running for a term that was determined
and that God *is* Aware of that you do?
That *is* because God, He *is* The Truth, 31:30
and what they call to
other than Him *is* falsehood.
And that God, He *is* The Lofty, The Great!
*
Sec. 4
Have **you** not considered that the boats run 31:31
through the sea
by the divine blessing of God
that He may cause you to see His signs?
Truly in that *are* signs
for every enduring, grateful one.
And when a wave overcame them 31:32
like an over shadowing, they called to God
as ones who are sincere and devoted
in the way of life to Him.
Then when He delivered them to dry land,
among them *are* ones who halt
between two opinions.
And none negates Our signs

but every ungrateful turncoat.
31:33 O humanity! Be Godfearing of your Lord
and dread a Day
when one will not give recompense for another:
One to whom a child was born
for his child nor one who was a child
to the one to whom
the child was born at all.
Truly the promise of God *is* True
so let not this present life delude you
nor let the deluder delude you about God.
31:34 Truly the knowledge of the Hour *is* with God
and He sends plenteous rain water down
and He knows what *is* in the wombs.
And no soul *is* informed of what
it will earn tomorrow
and no soul *is* informed in what region it will die.
Truly God *is* Knowing, Aware.

Chapter 32
The Prostration (*al-Sajdah*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
32:1 Alif Lām Mīm.
32:2 The sending down successively of the Book,
there is no doubt in it.
It is from the Lord of the worlds.
32:3 Or they say: He has devised it.
Nay! *It is* The Truth from **your** Lord
that **you** may warn a folk to whom
no warner has approached them
before **you**,
so that perhaps they would be truly guided.
32:4 God! *It is* He Who created the heavens
and the earth and whatever *is* between them
in six days.
After that He turned
His attention to the Throne.

You have none other than Him *as* protector
and no intercessor.
Will you not then recollect?
He manages every command 32:5
from the heaven to the earth.
After that it will go up to Him in a day,
the span of which has been
a thousand years
of what you number.
That *is* the One Who has Knowledge 32:6
of the unseen and the visible,
The Almighty, The Compassionate
Who did everything that He created well. 32:7
And He began the creation
of the human being from clay.
After that He made *human* progeny 32:8
from the extraction of despicable water.
After that He shaped him 32:9
and breathed into him His Spirit.
And He made for you
the ability to hear
and sight and minds.
But you give little thanks!
They said: When we *are* lost on the earth 32:10
will we be in a new creation?
Nay! In the meeting with their Lord
they *are* ones who disbelieve.
Say: The angel of death, 32:11
one who is charged over you, will call you to itself.
After that you will return to your Lord.

* Sec. 2

And if **you** but see 32:12
when the ones who sin
become ones who bend down their heads
before their Lord: Our Lord!
We have perceived and heard.
So return us *as*
ones who will act in accord with morality.
Truly we *are now* ones who are certain.

32:13 And had We willed,
We would have surely given every soul
its guidance, but My saying *will be* realized.
I will fill hell with genies
and humanity one and all.
32:14 Then experience *it*.
As you forgot the meeting of this Day of yours,
truly We have forgotten you
and experience the punishment for eternity
for what you had been doing.
32:15 Only those believe in Our signs who,
when they were reminded of them, fall down,
ones who prostrate themselves
and glorify the praise of their Lord
and they grow not arrogant,
32:16 whose sides deliberately avoid their sleeping
places to call to their Lord in fear and hope.
And they spend of what We have provided them.
32:17 No soul knows
what is concealed for them
of comfort for their eyes
as a recompense
for what they had been doing.
32:18 Is he who has been one who believes
like he who has been one who disobeys?
They *are* not on the same level.
32:19 As for those who have believed and
ones who have acted in accord with morality,
for them *are* Gardens *as* places of shelter,
a welcome to them for what they had been doing.
32:20 As for those who disobeyed,
their place of shelter *is* the fire.
Every time they would want to go forth
from there, they would be caused to return to it.
And it *will be* said to them:
Experience the punishment of the fire
which you had been denying!
32:21 And certainly We will cause them to experience
the closer punishment,

less than the greater punishment
so that perhaps they would return.
And who does greater wrong 32:22
than he who is reminded of the signs of His Lord,
then he turns aside from them?
Truly, on the ones who sin,
We *are* ones who requite.

*

Sec. 3

And certainly We gave Moses the Book. 32:23
So be you not hesitant about meeting Him
and We assigned it *as* a guidance
for the Children of Israel.
And We assigned leaders from among them, 32:24
guiding under Our command
when they had endured patiently
and they had been certain of Our signs.
Truly **you** Lord *is* He Who will distinguish 32:25
among them on the Day of Resurrection
about what
they had been at variance in it.
Have they not been guided to how many 32:26
We have caused to perish of generations
before them
amidst whose dwellings they walk?
Truly in that *are* the signs.
Will they not then hear?
Have they not considered that 32:27
We drive water to the barren dust of earth?
We drive out crops with it
from which their flocks eat and they themselves.
Will they not then perceive?
And they say: 32:28
When *is* this victory
if you have been ones who are sincere?
Say: On the Day of Victory 32:29
there *will be* no profit
for those who disbelieve if they then have belief
nor will they be given respite.
So turn aside from them and wait awhile. 32:30

Truly they *are* ones who are waiting awhile.

Chapter 33
The Confederates (*al-Aḥzāb*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
33:1 O Prophet! Be Godfearing of God
and obey not
the ones who are ungrateful
and the ones who are hypocrites.
Truly God has been Knowing, Wise.
33:2 And follow what is revealed to **you**
from **your** Lord.
Truly God has been Aware of what you do.
33:3 And put **your** trust in God.
And God has sufficed *as* a Trustee.
33:4 And God made not
two hearts for any man in his interior
nor has He made your wives
to whom you would say:
Be *as* the back of my mother!
Nor has He made your adopted sons, your sons.
That *is* but a saying of your mouths
and God says The Truth
and He guides to the way.
33:5 Call to them by the names of their fathers.
That *is* more equitable to God.
But if you know not their fathers,
they *are* your brothers in the way of life
and your defenders.
And *there is* no blame on you
in what mistake you make in it
but what your hearts premeditate.
And God has been Forgiving, Compassionate.
33:6 The Prophet is closer to ones who believe
than their own souls.
And his wives *are* their mothers.
And those imbued through the wombs, blood relations,

some of them *are* closer
to some other in what is prescribed by God
than the other ones who believe and ones who
emigrate but accomplish what you may for your
protectors *as* ones who were moral.
This has been inscribed in the Book.
Mention when We took a solemn promise 33:7
from the Prophets and from **you**
and from Noah and Abraham and Moses
and Jesus son of Mary.
We took an earnest solemn promise from them
so that He may ask the ones who are sincere 33:8
about their sincerity.
He has prepared for the ones who are ungrateful
a painful punishment.

* Sec. 2

O those who have believed! 33:9
Remember the divine blessing of God to you
when armies drew near to you
and We sent the winds against them
and armies you see not.
And God had been Seeing of what you do.
When they drew near to you 33:10
from above you and from below you
and when the sight swerved
and the hearts reached the throats
and you think thoughts about God,
there the ones who believe were tested 33:11
and were convulsed with a severe convulsing.
And when the ones who are hypocrites say, 33:12
as well *as* those in whose hearts *is* a sickness:
The promise of God and His Messenger
is nothing but delusion.
And when a section of them said: 33:13
O people of Yathrib!
There is no habitation for you, so return.
A group of people asked permission
of the Prophet among them saying:
Truly Our houses *are* exposed.

But they *were* not exposed. They want only to flee.
And if the enemy forced entry
33:14 from all areas
and they were asked to dissent,
they would have given in to it
and they would not have
but briefly hesitated
although certainly they had made a contract
33:15 with God before
that they would not turn their backs *to the enemy*.
And about their compact with God
that had been,
they *are* ones who *will be* asked.
33:16 Say: Fleeing will not profit you.
Should you run away
from death or killing,
then you *will be* given enjoyment but for a little.
33:17 Say: Who will save you from harm from God
if He wanted evil for you
or wanted mercy for you?
And they will not find for themselves
other than God
a protector or a helper.
33:18 Surely God knows the ones of you who hold off
and the ones who converse
with their brothers *saying*:
Come on to us! Yet they approach not
the battle themselves but a little,
33:19 being covetous of you.
Then when fear draws near,
you will see them looking on **you**,
their eyes rolling
like ones who are about to be
overcome by death but when their fear goes,
they abuse you with sharp tongues
in their covetousness for good things.
Those believe not
and God caused their actions to fail.
And that had been easy for God.

They assume the confederates have not gone 33:20
and if the confederates should approach you,
they would wish
they *were nomads*
among the ones who are desert dwellers,
*asking tidings abo*ut you
but if they had been among you,
they would fight but a little.

*

Sec. 3

Surely in the Messenger of God 33:21
there has been for you a good, fair example
for those whose hope has been in God
and the Last Day and remember God frequently.
When the ones who believe saw the confederates, 33:22
they said: This *is* what God and His Messenger
promised us and God
and His Messenger *are* sincere.
And it increased them not but
in belief and submission.
Among the ones who believe 33:23
are men who *are* sincere in the contracts
they have made with God.
Of them *are* some who satisfy
by fulfilling their vow with death
and of them *are* some who wait awhile.
And they have not substituted
any substitution
so that God may give recompense 33:24
to the ones who are sincere for their sincerity
and punish the ones who are hypocrites,
had He willed, or He turns to them in forgiveness.
Truly God has been
Forgiving, Compassionate.
God repelled those who were ungrateful 33:25
in their rage without their attaining any good.
And God spared the ones who believe in fighting.
And God has been Strong, Almighty.
And He sent forth 33:26
those who *were* behind

among the People of the Book
from their strongholds
and He hurled alarm into their hearts
so that you killed a group of people
and made captives of another group of people.
33:27 And He gave you their region
as an inheritance and their abodes
and their wealth and a region you had not tread.
And God has been Powerful over everything!
Sec. 4 *
33:28 O Prophet!
Say to **your** wives:
If you have been wanting this present life
and its adornment, then approach now.
I will give you enjoyment
and releasing you a gracious setting free.
33:29 And if you have been wanting God
and His Messenger, and the Last Abode,
then truly God has prepared
for the ones who are doers of good
among you a sublime compensation.
33:30 O wives of the Prophet!
Whoever of you (f) approaches glaring indecency,
her punishment *will be* multiplied for her twofold.
And that would be easy for God.
Part 22 ***
33:31 And whoever of you *is* morally obligated
to God and His Messenger and
ones who have acted in accord with morality,
We will give her her compensation twice *over*.
We have made ready a generous provision for her.
33:32 O wives of the Prophet!
You (f) *are* not like any other wives.
If you (f) *are* Godfearing, then be not soft
in your *saying* so that he should be desirous
in whose heart *is* a sickness,
but say a saying of one who is moral.
33:33 And settle down in your houses
and flaunt not your finery

as one who flaunted his finery
in the Age of Ignorance
and perform the formal prayer and give the purifying
alms and obey God and His Messenger.
God only wants to cause disgrace
to be put away from you
—People of the House—
and purify you *with* a purification.

*

Sec. 5

And remember what is recounted in your houses 33:34
of the signs of God and wisdom.
Truly God has been Subtle, Aware.
Truly the ones who are males who submit
and the ones who are females who submit 33:35
and the ones who are males who believe
and the ones who are females who believe
and the ones who are morally obligated males
and the ones who are morally obligated females
and the ones who are sincere males
and the ones who are sincere females
and the ones who are males who remain steadfast
and the ones who are females who remain steadfast
and the ones who are humble males
and the ones who are humble females
and the ones who are charitable males
and the ones who are charitable females
and the ones who are males who fast
and the ones who are females who fast
and the males who guard their private parts
and the females who guard
and ones who are males who remember God frequently
and the ones who are females who remember,
God has prepared for them forgiveness
and a sublime compensation.
It would not be for one who is a male believer 33:36
and one who is a female believer,
when God and His Messenger decreed an affair
that there should be any choice for them
in their affair

and whoever rebels against God
and His Messenger,
certainly he goes astray, clearly wandering astray.
33:37 And *mention* when **you** have said to him
to whom God was gracious
and to whom **you** were gracious:
Hold back **your** wife to thyself
and be Godfearing of God.
But **you** have concealed in **yourself** what God *is*
One Who Shows and thou hast dreaded
humanity whereas God has a better right
that thou shouldst dread Him
so when Zayd had satisfied the necessary formality,
We gave her to **you** in marriage
so that there be no fault for ones who believe
in respect of the spouses of their adopted sons
when they have satisfied the necessary formality.
And the command of God
has been one that was to be accomplished.
33:38 There has been no fault with the Prophet
in what *is* undertaken by him *as* a duty from God.
That *was* the custom of God
with those who passed away before.
And the command of God
has been a measured measure
33:39 for those who state the messages of God
and dread Him
and dread none but God,
and God has sufficed *as* a Reckoner.
33:40 Muhammad has not been the father of any men
from among you,
but *he is* the Messenger of God
and the Seal of the Prophets
and God has been Knowing of everything.

Sec. 6 *

33:41 O those who have believed!
Remember God with a frequent remembrance,
33:42 and glorify Him in the early morning at dawn
and at eventide.

He *it is* Who gives blessings to you 33:43
and His angels
that He may bring you out
of the shadows into the light.
And He has been Compassionate to ones who believe.
Their greetings on the Day they will meet Him 33:44
will be: Peace!
And He has prepared for them
a generous compensation.
O Prophet! 33:45
Truly We have sent **you**
as one who bears witness
and *as* one who gives good tidings
and *as* a warner and
as one who calls to God 33:46
with His permission
and *as* a light-giving illuminating lamp.
And give good tidings to the ones who believe 33:47
that for them *is* a great grace from God.
And obey not the ones who are ungrateful 33:48
and the ones who are hypocrites
and heed not their hurtfulness
and put **your** trust in God.
And God has sufficed *as* a Trustee.
O those who have believed! 33:49
If you married the ones who are female believers
and after that divorced them before you touch them,
then there *is* no waiting period to reckon against
so make provision for them, and let them go,
one and all, releasing them graciously.
O Prophet! 33:50
Truly We have permitted to **you your** wives
to whom **you** have given their compensation
and those whom **your** right hand possessed
from those that God has given **you** *as* spoils of war
and the daughters of **your** paternal uncles
and the daughters of **your** paternal aunts
and the daughters of **your** maternal uncles
and the daughters of **your** maternal aunts

who emigrated with **your**
and a female believer if she bestows herself
on the Prophet.
And if the Prophet wants to take her in marriage
—that is exclusively for **you**—
not for the other ones who believe.
Surely We know
what We have imposed on them about their wives
and those whom their right hands possessed
that there should be no fault on **you**
and God has been
Forgiving, Compassionate.

33:51 **You** may put off whom **you** will of them
and **you** may give refuge to whom **you** will
and whomever **you** may be looking for
of those whom **you** have set aside,
there is no blame on **you** *to receive her again*.
That *is* likelier that may be refreshed their eyes
and they not feel remorse
and may they be well-pleased
with all of what thou mayst give them.
And God knows what *is* in your hearts.
And God has been
Knowing, Forbearing.

33:52 Women *are* not lawful for **you** *in marriage*
after this nor that **you** take them in exchange
for other wives even though their goodness
had impressed **you**, but those whom **your** right
hand possessed, and God has been
One Who Watches Over everything.

Sec. 7 *

33:53 O those who have believed!
Enter not the houses of the Prophet for food
unless permission be given to you
without *being* ones who look for the proper time.
And when you were called to enter,
when you have eaten your meal,
then disperse, and be not
one who lingers for conversation.

Truly such has been a cause of annoyance
to the Prophet and he is ashamed *to ask* you *to leave*
but God is not ashamed before The Truth.
And when you ask *his wives* for sustenance,
then ask them from behind a partition.
That is purer for your hearts and their hearts.
And it has not been for you to cause annoyance
to the Messenger of God nor may you marry
his wives after him ever.
Truly that would be serious with God.
Whether you show anything or conceal it, 33:54
truly God has been Knowing of everything.
There is no blame on them (f) *to converse freely* 33:55
with their (f) fathers nor their (f) sons
nor their (f) brothers
nor the sons of their (f) brothers
nor the sons of their (f) sisters
nor their (f) women
nor what their (f) right hands possessed,
and be Godfearing of God.
Truly God has been Witness over everything. 33:56
Truly God and His angels
give blessings to the Prophet.
O those who have believed! Give your blessings to
him and blessings of peace and invoke peace *for him*.
Truly those who inflict torment 33:57
on God and His Messenger,
God has cursed them in the present
and in the world to come
and has prepared for them a despised punishment.
And those who inflict torment 33:58
on the ones who are male believers
and the ones who are female believers
without their deserving *it*,
surely they lay a burden on themselves
of false charges to harm another's reputation
and a clear sin.

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Sec. 8

O Prophet! 33:59

Say to **your** wives and **your** daughters
and the female believers to draw closer
their outer garments over themselves.
That is more fitting so that they be recognized
and not be afflicted with torment
and God has been
Forgiving, Compassionate.

33:60 If the ones who are hypocrites refrain not themselves,
and those in whose hearts *is* a sickness
and the ones who make a commotion in the city,
We will stir **you** up against them.
After that they will not be your neighbors
in it but a little while.

33:61 They *are* ones who are cursed.
Whenever they were come upon,
they were taken and were killed
with *a terrible* slaying.

33:62 And this *was* the custom of God
with those who passed away before
and you will never find in the custom of God
a substitution.

33:63 Humanity asks **you** about the Hour.
Say: The knowledge of *it is* only with God.
And what will cause **you** to recognize it?
Perhaps the Hour is near.

33:64 Truly God has cursed the ones who are ungrateful
and has prepared a blaze for them,

33:65 ones who will dwell in it forever, eternally.
They shall not find a protector nor a helper.

33:66 On a Day when *will be* turned upside down
their faces in the fire,
they will say:
O would that we had obeyed God
and obeyed the Messenger!

33:67 And they will say:
Our Lord!
Truly we obeyed our chiefs and our great ones.
They caused us to go astray from the way.

33:68 Our Lord!

Give them double the punishment
and curse them with a great cursing!
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Sec. 9
O those who have believed! 33:69
Be not like those who inflicted torment on Moses.
God declared him innocent
of what they said
and he had been well-esteemed with God.
O those who have believed! 33:70
Be Godfearing of God
and say an appropriate saying.
He will make your actions right for you 33:71
and forgive you your impieties.
And whoever obeys God and His Messenger
has surely won a triumph, a sublime triumph!
Truly We presented the trust to the heavens 33:72
and the earth and the mountains,
but they refused to carry it
and were apprehensive of it.
But the human being carried it.
Truly he had been wrongdoing, very ignorant.
God punishes the ones who are male hypocrites 33:73
and the ones who are female hypocrites
and the ones who are male polytheists
and the ones who are female polytheists
and God will turn to forgiveness
toward the ones who are male believers
and the ones who are female believers
and God has been Forgiving, Compassionate.

Chapter 34
Sheba (*al-Sabā'*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
The Praise belongs to God. 34:1
To Him belongs whatever *is* in the heavens
and whatever *is* in and on the earth
and His *is* The Praise in the world to come.

And He *is* The Wise, The Aware.
34:2 He knows whatever penetrates into the earth
and what goes forth out of it
and what comes down from the heaven
and what goes up to it.
And He *is* The Compassionate, The Forgiving.
34:3 And those who are ungrateful said:
The Hour will not approach us.
Say: Yea! By my Lord it will certainly approach you
and He *is* One Who has Knowledge
of the unseen.
Not an atom's weight escapes from Him
in the heavens or in and on the earth,
be it smaller than that or greater,
but that it has been in a clear Book
34:4 that He may give recompense
to those who have believed and the
ones who have acted in accord with morality.
Those, for them *there is* forgiveness
and a generous provision.
34:5 But those who endeavored against Our signs
as ones who strive to thwart, those,
for them *there is* a punishment
of defilement, painful.
34:6 And consider those who were given knowledge
that what was sent forth to **you** from **your** Lord,
it is The Truth and it guides
to a path of
The Almighty, The Worthy of Praise.
34:7 Those who are ungrateful said: Will we point you
to a man who will tell you when that which was
torn to pieces was fully torn to pieces?
Then you will truly be
in a new creation.
34:8 Has he devised a lie against God
or *is there* a madness in him?
Nay! Those who believe not
in the world to come
are in torment and a far going astray.

Have they not considered what *is* in advance of them and what *is* behind them of the heaven and the earth? If We will, We could cause the earth to swallow them or drop on them pieces of heaven. Truly in this *is* certainly a sign for every servant, one who turns in repentance. 34:9

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Sec. 2

And certainly We gave David grace from Us. 34:10
O mountains! Echo psalms of praise
with him and the birds.
And We softened iron for him,
saying that: Work full coats of mail 34:11
and calculate the links
and be *as* one who acts in accord with morality.
Truly I *am* Seeing of what you do.
And to Solomon *We subjected* the wind. 34:12
The first part of the day *was* a month's *journey*
and the evening course a month's *journey*.
We caused a spring of molten brass to flow for him.
And *We gave him* of the jinn
who worked in front of him
with the permission of his Lord.
Whoever of them swerve from Our command
We cause him to experience
the punishment of the blaze.
They work for him whatever of sanctuaries he wills 34:13
—images and basin-like cisterns
like water-troughs and cooking pots
—ones firmly fixed.
O People of David! Act with thankfulness.
But few of My servants are grateful.
Then when We decreed death for *Solomon*, 34:14
nothing pointed out his death to *the jinn*
but a moving creature of the earth
which consumed his scepter.
So when he fell down,
it became clear to the jinn
that if they had known the unseen,
they would not have lingered in expectation

in the despised punishment.
34:15 There has certainly been for Sheba
a sign in their dwelling *place*:
Two gardens on the right hand
and on the left hand.
Eat of the provision of your Lord
and give thanks to Him:
A good land and a forgiving Lord.
34:16 But they turned aside, so We sent against them
the overwhelming flood,
and We substituted for their two gardens,
two gardens yielding a sour harvest
and tamarisks
and something of lote-trees here and there.
34:17 That *is how* We gave recompense to them
because they were ungrateful.
And do We recompense
but those who are ungrateful?
34:18 And We made between them
and between the towns which We had blessed,
that which are manifest towns
and We ordained journeying between them.
Journey through them
as ones who are safe night and day.
34:19 But they said: Our Lord! Cause a distance
between our journeys and they did wrong to
themselves. So We made them *as* tales
and We tore them to pieces,
a total tearing to pieces.
Truly in that *are* certainly signs
for every enduring, grateful one.
34:20 And certainly established *as* true about them
was the opinion of Iblis and they followed him,
but a group of people
of the ones who believe.
34:21 There had not been for him any authority over them
but that We might know those who believe
in the world to come
from those who *are* in uncertainty of it.

And **your** Lord *is* Guardian over everything.

*

Sec. 3

Say: Call on those whom you claimed 34:22
other than God. They possess not the weight
of an atom in the heavens
nor on the earth
nor have they in either any association
nor among them *is there* any sustainer of Him.
No intercession profits with Him 34:23
but for him to whom He gives permission.
Until when their hearts *are* free from terror,
they said: What *is* it that your Lord has said?
They said: The Truth;
and He *is* the Lofty, the Great.
Say: Who provides for you 34:24
from the heavens and the earth?
Say: God. And truly
we or you *are either* on the guidance
or clearly going astray.
Say: You will not be asked about our sins 34:25
nor will we be asked about what you do.
Say: Our Lord will gather us. 34:26
After that He will explain The Truth
among us and He *is* The Opener, The Knowing.
Say: Cause me to see those whom 34:27
you have caused to join with Him *as* ascribed
associates. No indeed! Nay! He *is* God,
The Almighty, The Wise.
And We have not sent **you**, 34:28
but collectively *for humanity*
as a bearer of good tidings and a warner
except most of humanity knows not.
And they say: 34:29
Where *is* this promise
if you have been ones who are sincere?
Say: Yours *is* the solemn declaration of a Day 34:30
which you may not delay for an hour
nor press forward.

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Sec. 4

34:31 And those who were ungrateful said:
We will never believe in this,
the Quran,
nor in what *was* in advance of it,
but if you saw
when the ones who are unjust,
who are stationed before their Lord,
returning the saying, some of them to some others.
Say those who were taken advantage of
because of their weakness
to those who had grown arrogant:
Had it not been for you,
we should have been ones who believe.
34:32 Those who had grown arrogant would say
to those who were taken advantage of
because of their weakness:
Barred we you from guidance
after it had drawn near to you?
Nay! You had been ones who sin.
34:33 And would say those who were taken advantage
of because of their weakness
to those who had grown arrogant:
Nay! *It was your* planning by nighttime
and daytime when you commanded us
to be ungrateful to God
and to assign rivals to Him.
And they will keep *their* self-reproach secret
when they will see the punishment.
And We assigned yokes around the necks
of those who were ungrateful.
Are they given recompense
but for what they had been doing?
34:34 We sent not any warner to a town
but that the ones who were given ease said:
Truly in what you have been sent,
we *are* ones who disbelieve it.
34:35 And they said: We *are* more *than you*
in wealth and in children
and we *are* not ones who shall be punished!

Say: Truly my Lord extends the provision 34:36
for whom He wills
and confines it *for whom He wills*
except most of humanity knows not.

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Sec. 5

And *it is* not your wealth nor your children 34:37
that will bring you near to Us,
but he who has believed
and one who has acted in accord with morality.
As for those, they will have recompense
doubled for what they did
and they *will live* in the highest chambers
as one who is safe.
And those who endeavor against Our signs, 34:38
as ones who strive to thwart them,
those *are* ones who are charged
with the punishment.
Say: Truly my Lord extends the provision 34:39
for whomever He wills of His servants
and confines for him *what He wills*.
And whatever you have spent of anything,
He will replace it.
And He *is* The Best of the ones who provide.
And on a Day He will assemble them altogether. 34:40
After that He will say to the angels:
Was it these who had been worshipping you?
They would say: Glory be to **You**! 34:41
You *are* our Lord and not they. Nay!
They had been worshipping the jinn.
Most of them were ones who believe in them.
Today none of you possess *the power* 34:42
over some others to profit nor hurt
and We will say
to those who did wrong:
Experience the punishment of the fire
which you had been denying.
When *are* recounted to them Our signs, 34:43
clear portents, they said:
This *is* not but a man who wants to bar you

from what your fathers had been worshipping.
And they said: This *is* not but a forged calumny.
And those who were ungrateful for The Truth
said when it had drawn near to them:
Truly this *is* but clear sorcery.
34:44 And We had not given them any Books
that they may have studied them
nor have We sent to them any warner before **you**.
34:45 Those that were before them denied
and they have not reached one-tenth
of what We had given them.
Yet they denied My Messengers
so how had My disapproval *of them* been!
Sec. 6 *
34:46 Say: I admonish you in but one thing:
That you stand up for God
by twos and one by one. After that reflect.
There is not in your companion
any madness.
He *is* only a warner to you
of a severe punishment in advance of you.
34:47 Say: Whatever compensation
I have asked of you, that *is* for you.
My compensation *is* only from God
and He *is* a Witness over everything.
34:48 Say: Truly my Lord hurls The Truth.
He is The Knower of the unseen.
34:49 Say: The Truth has drawn near
and falsehood neither causes to begin
nor causes to return.
34:50 Say: If I went astray, truly I will only go astray
with loss for myself
and if I *am* truly guided,
it is because of what my Lord reveals to me.
Truly He *is* Hearing, Ever Near.
34:51 And if **you** were to see when they would be
terrified, when *there is* no escape and they are
taken from a near place,
34:52 they would say: We have believed in it!

But how could they reach it from a place so far *away*?
And surely they were ungrateful for it before 34:53
and they hurl at the unseen from a far place.
And a barrier *was set up* between them 34:54
and between that for which they lust
just *as* was accomplished with partisans before.
Truly they had been aroused in suspicious uncertainty.

Chapter 35
The Originator (*al-Fāṭir*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
The Praise belongs to God, 35:1
One Who *is* the Originator of the heavens
and the earth, the One Who Makes the angels
messengers imbued with wings
by twos and threes and fours.
He increases in creation what He wills.
Truly God *is* Powerful over everything.
Whatever God may open of mercy to humanity, 35:2
there is not one who holds it back
and what He holds back,
there is not one who sends it after that.
And He *is* The Almighty, The Wise.
O humanity! Remember the divine blessing 35:3
of God on you!
Is there any one who is a creator
other than God Who provides for you
from the heaven and the earth?
There is no god but He.
How then are you misled!
And if they deny **you**, 35:4
surely Messengers before **you** were denied.
And to God all affairs return.
O humanity! 35:5
Truly the promise of God *is* true
so let not this present life delude you
and let not the deluder delude you about God.

35:6 Truly Satan *is* an enemy to you
so take him to yourselves *as* an enemy.
He calls only his party that they may
become among
the Companions of the Blaze.
35:7 Those who are ungrateful,
for them *will be* a severe punishment
and those who have believed and
the ones who have acted in accord with morality,
for them there *is* forgiveness
and a great compensation.

Sec. 2 *

35:8 Then who *is there that* was made
to appear pleasing to him
the direness of his actions
so that then he saw it *as* fair.
Truly God causes to go astray whomever He wills
and guides whomever He wills.
So let not **your** soul be wasted
in regret for them.
Truly God *is* Knowing of what they craft!
35:9 And *it is* God Who sent the winds
so that they stir up the clouds
and We drove them to a dead land
and We give life by them to the earth
after its death.
Thus *will be* the rising!
35:10 Whoever has been wanting great glory,
great glory belongs to God altogether.
To Him Words of what is good rise
and He exalts an act in accord with morality.
But those who plan evil deeds,
for them *will be* a severe punishment
and the planning of those
will come to nothing.
35:11 After that God created you from earth dust
and after that from seminal fluid
and He made you pairs after that.
And no female carries nor brings forth *a baby*

but with His Knowledge.
And no one is given a long life
nor *is anything* reduced from his lifetime
but *it is* in a Book.
Truly that *is* easy for God.
The two bodies of water are not on the same level. 35:12
This *is* agreeable, water of the sweetest kind,
that which *is* delicious to drink
and *the other is* salty and bitter
but from both you eat succulent flesh
and pull out glitter that you wear.
And you see the boats,
that which plows through the waves on it,
that you may be looking for His grace
and so that perhaps you would give thanks.
He causes the nighttime to be interposed in the 35:13
daytime and He causes the daytime to be
interposed into the nighttime and He causes the
sun to become subservient and the moon.
Each runs *its course*
for a term that was determined.
That *is* God, your Lord.
For Him *is* the dominion!
And those whom you call other than Him
possess not even the white spot on a date stone.
If you call to them, 35:14
they would not hear your supplication.
Even if they heard, they would not respond to you
and on the Day of Resurrection
they will disbelieve in your association.
And none tells you like One Who is Aware

* Sec. 3

O humanity! *It is* you who are poor 35:15
in relation to God and God
—He *is* Sufficient, Worthy of Praise.
If He wills, He would cause you 35:16
to be put away and bring a new creation.
And that for God *is* not a great matter. 35:17
And no burdened soul will bear another's load. 35:18

If one who was weighed down calls for *help*
for his heavy load, nothing of it
will be carried *for him*,
even if he be possessor of kinship.
Warn **you** only those who dread their Lord
in the unseen
and performed the formal prayer.
And he who purified himself,
then only purifies for himself.
And to God *is* the Homecoming.
Not on the same level
35:19 *are* the unwilling to see and the seeing
35:20 nor *are* shadows and light
35:21 nor *are* the shade and the torrid heat
35:22 nor are the living and the lifeless on the same level.
Truly God causes to hear whom He wills
and thou art not one who causes to hear
whoever *is* in in graves.
35:23 **You** are but a warner.
35:24 Truly We have sent **you** with The Truth,
a bearer of good tidings and a warner.
And *there is* not any community,
but a warner has passed away among them.
35:25 And if they deny **you**, so surely
those who were before them denied.
Their Messengers drew near to them
with the clear portents and with the Psalms
and the illuminating Book.
35:26 After that I took those who were ungrateful.
And how had My disapproval of them been!

Sec. 4 *

35:27 Have **you** not considered that God sent forth
water from the heavens? And then
We brought out fruits, ones of varying hues.
Among the mountains
are white and red streaks
—ones of varying hues— and *others* raven black.
35:28 And of humanity and moving creatures and flocks,
thus *they are* likewise of hues, ones at variance.

Only those of His servants
who dread God are knowing.
Truly God *is* Almighty, Forgiving.
Truly those who recount the Book of God 35:29
and performed the formal prayer
and spent out of what We have provided
for them secretly
and in public,
they hope for a trade
that will never come to nothing.
He will surely pay them their account in full 35:30
as compensation for them and increase them
more out of His grace.
Truly He *is* Forgiving, Ready to Appreciate.
And what We revealed to **you** 35:31
of the Book *is* The Truth,
that establishes *as* true what *was* in advance of it.
Truly God is Aware, Seeing of His servants.
After that We gave the Book *as* an inheritance 35:32
to those whom We favored of Our servants.
Then of them are ones who are unjust to
themselves and of them are ones who halt
between two opinions and some of them are ones
who take the lead with good works by permission
of God. That *is* the greater grace.
Gardens of Eden—they will enter them. 35:33
They *will be* adorned in them with bracelets of
gold and pearl
and their garments in them *will be* silk.
And they would say: The Praise belongs to God 35:34
Who causes grief to be put away from us.
Truly our Lord
is Forgiving, Ready to Appreciate.
He Who has caused us to live 35:35
in the Inhabited Abode out of His grace,
fatigue will not afflict us in it
nor will we be afflicted with exhaustion in it.
And those who are ungrateful, 35:36
for them *will be* the fire of hell:

Neither will it be decided *a term* for them
so that they die nor will its punishment
be lightened for them.
Thus We give recompense to every ungrateful one.
35:37 And they will shout aloud in it: Our Lord!
Bring us out *and we shall be*
ones who act in accord with morality,
not what we had been doing!
Gave We not you a long enough life
so that whoever recollects would recollect there?
And the warner drew near to you, so experience *it*
because *there is* no helper
for ones who are unjust.

Sec. 5 *

35:38 Truly God *is* One Who has Knowledge
of the unseen of the heavens and the earth.
Truly He *is* Knowing of what *is* in the breasts.
35:39 He *it is* Who has made you viceregents
on the earth.
So whoever was ungrateful,
then his ingratitude *will be* against him.
And the ones who are ungrateful
increase not their ingratitude to their Lord
but in repugnance.
And ones who are ungrateful increase
not their ingratitude *to their Lord*
but in loss.
35:40 Say: Have you considered your ascribed associates
to whom you call to other than God?
Cause me to see
what they have created in the earth
or have they any association
in the creation of the heavens?
Or have We given them a Book
so that they have a clear portent from there?
Nay! The ones who are unjust promise *nothing*
—some of them to some others— but delusion.
35:41 Truly God holds back the heavens and the earth
so that they are not displaced.

And if they were displaced,
there is none who held them back but He.
Truly He has been Forbearing, Forgiving.
And they swore by God the most earnest oaths, 35:42
that if a warner drew near to them,
they would be better guided than
any of the *other* communities.
Yet when a warner drew near to them,
it increased nothing in them but aversion,
growing arrogant on the earth 35:43
and planning evil deeds.
The plan of bad deeds surrounds none
but those people *themselves*.
Then look they on
but the custom of the ancient ones?
You shall never find in the custom of God
any substitution
and **you** shall never find
in the custom of God any revision.
Journey they not through the earth? 35:44
Then look on how had been the Ultimate End
of those before them
and they had been stronger than they are in strength?
And God has not been weakened by anything
in the heavens nor in or on the earth.
Truly He has been Knowing, Powerful.
And if God *were* to take humanity to task 35:45
for what they have earned,
He would not leave on the back *of the earth*
any moving creature but He postpones
to a term that was determined.
And when their term has drawn near,
then truly God has been Seeing of His servants.

Chapter 36
Ya Sin (*Yā Sīn*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
36:1 Yā Sīn.
36:2 By the Wise Quran,
36:3 truly thou art of the ones who were sent
36:4 on a straight path,
36:5 sent down successively
by The Almighty, The Compassionate
36:6 to warn a folk
whose fathers were not warned
so they *were* ones who were heedless.
36:7 Certainly the saying is to be realized
against most of them
for they believe not.
36:8 Truly We have laid yokes on their necks
up to the chins so that they are
ones who were stiff-necked.
36:9 And We have laid in front of them
an embankment
and behind them an embankment.
Thus We have covered them so they perceive not.
36:10 And equal *it is* to them
whether **you** were to warn them
or **you** were not to warn them.
They will not believe.
36:11 **You** only warn whoever follows
the Remembrance
and dreads The Merciful in the unseen.
So give him good tidings of forgiveness
and a generous compensation.
36:12 Truly We give life to the dead
and We write down
what they put forward and their effects.
We have counted everything in a clear record.
Sec. 2 *

And propound a parable for them: 36:13
The Companions of the Town
when ones who were sent drew near them.
When We sent to them two, 36:14
they denied them both
so We replenished them with a third.
And they said: Truly We are
ones who were sent to you.
They said: You are nothing but mortals 36:15
like ourselves and The Merciful
has not sent forth anything. You are but lying!
They said: Our Lord knows 36:16
that we are ones who were sent to you.
On us *is* only the delivering of the clear message. 36:17
They said: Truly we auger ill of you. 36:18
If you refrain not yourselves, we will certainly
stone you. Certainly a painful punishment will
afflict you from us.
They said: Ones who auger ill be with you! 36:19
Is it because you are reminded?
Nay! You are a folk,
ones who are excessive.
A man drew near 36:20
from the farther part of the city, coming eagerly.
He said: O my folk! Follow the ones who were sent!
Follow those who ask not of you any compensation and 36:21
they are ones who are truly guided.

***

Part 23

What *is it* for me that I worship not Him 36:22
Who has originated me
and to Whom you *will be* returned?
Will I take gods to myself other than He when, 36:23
if The Merciful wants any harm for me,
their intercession will not avail me at all
nor will they save me.
Truly I would then be clearly going astray. 36:24
Truly I have believed in your Lord 36:25
so hear me!
It was said: Enter the Garden; 36:26

he said: O would that my folk had known
36:27 that my Lord has forgiven me
and made me one who was honored!
36:28 After him We sent not forth on his folk
an army from heaven nor would We be
ones who send forth.
36:29 It had been but one Cry and that *is* when they
were ones who are silent and still.
36:30 O how regrettable of the servants!
A Messenger approaches them not
but they had been ridiculing him.
36:31 Have they not considered
how many generations
We caused to perish before them
who truly return not to them.
36:32 And truly all of them *will be* altogether
ones who are charged in Our Presence.

Sec. 3 *

36:33 And a sign for them *is* the dead body of the earth.
We gave life to it
and We brought out grain
from it so that they ate from it.
36:34 We have made in them gardens
of date palm trees and grapevines.
And We have caused a spring to gush forth in it
36:35 so that they may eat of the fruits from there
that are not what their hands have done.
Will they then not give thanks?
36:36 Glory be to Him Who created pairs, all of them,
of what the earth causes to develop
as well *as* themselves
and of what they know not!
36:37 And a sign for them *is* the nighttime.
We pluck the daytime from it
and that *is* when they are in darkness!
36:38 And the sun runs to a resting place for it.
That *is* foreordained
by The Almighty, The Knowing.
36:39 And for the moon We have ordained mansions

until it reverted like an ripe aged, dry, date stalk.
It is not fit and proper for the sun to overtake 36:40
the moon nor the nighttime to take the lead
over the daytime.
They each swim in an orbit.
A sign for them *is* that 36:41
We carried their offspring in a laden boat.
And We have created for them of its like 36:42
that they ride.
And if We will, We may drown them. 36:43
There *will be* none to whom they cry aloud for help
for them nor will they be saved
unless it be a mercy from Us 36:44
and *as* an enjoyment for a while.
And when it was said to them: 36:45
Be Godfearing of what *is* in advance of you
and what *is* behind you so that perhaps
you would find mercy,
there never approaches them any sign 36:46
from the signs of their Lord,
but they had been ones who turn aside from it.
And when it was said to them: 36:47
Spend of whatever God has provided you.
Those who were ungrateful said
to those who had believed:
Will we feed him whom
He would have fed if He wills?
You are nothing but in a clear going astray.
And they say: When *is* this promise 36:48
if you have been ones who are sincere?
They expect but one Cry 36:49
which will take them
while they strive against one another.
Then they will not be able to leave a legacy 36:50
nor will they return to their people.

* Sec. 4

And the trumpet would be blown. 36:51
That *is* when they *will be* sliding down
to their Lord from their tombs.

36:52 They would say: Woe on us!
Who has raised us up from our place of sleep?
This *is* what The Merciful had promised
and the ones who were sent were sincere.
36:53 The Cry *will be* but one.
That *is* when they *will be* in Our Presence
altogether, ones who were charged.
36:54 Today wrong will not be done to any soul at all
nor will you be given recompense
but for what you had been doing.
36:55 Truly the Companions of the Garden that Day
are ones who are joyful in *their* engagements,
36:56 they and their spouses,
in shade on raised benches,
ones who are reclining.
36:57 They *will have* in it sweet fruits
and they *will have* whatever they call for:
36:58 Peace! A saying from the Compassionate Lord.
36:59 And be separated on this Day, O ones who sin!
36:60 Made I not a compact with you,
O Children of Adam,
that you not worship Satan?
Truly he *is* a clear enemy
36:61 and that you should worship Me.
This *is* a straight path.
36:62 And certainly He caused to go astray
many an array of you.
Be you not then reasonable?
36:63 This *is* hell which you had been promised.
36:64 Roast in it this Day
because you had been ungrateful.
36:65 On this Day We will set a seal on their mouths
and their hands will speak to Us
and their feet will bear witness
to what they had been earning.
36:66 And if We will, We would certainly have
obliterated their eyes.
Then they would race towards the path,
yet how would they have perceived?

And if We will, We would certainly have 36:67
transformed their ability.
Then they would not have been able to pass
on nor would they return.

*

Sec. 5

And he to whom We give a long life, 36:68
We bend him over in his constitution.
Will they not then be reasonable?
We have not taught him poetry 36:69
nor *is it* fit and proper for him.
It is but a Remembrance and a clear Recitation
to warn whomever has been living 36:70
and that the saying may be realized
against the ones who are ungrateful.
Have they not considered 36:71
how We have created for them
out of what Our hands have done, flocks?
So have they *become* of them ones who are owners?
And We have subdued them for them 36:72
so that of them some are riding animals
and some of them, they eat.
And they *have* profits from them 36:73
and a drinking place.
Will they not then give thanks?
And they have taken to themselves gods 36:74
other than God
so that perhaps they would be helped.
They are not able to help them 36:75
while they are to them *as* a charged army.
So let not their saying dishearten you.• 36:76
Truly We know what they keep secret
and what they speak openly.
Has the human being not considered 36:77
that We have created him from seminal fluid?
That *is* when he *becomes* a clear adversary.
He propounds parables for Us 36:78
and forgot his own creation.
He said: Who will give life to these bones
when they have decayed?

36:79 Say: He will give life to them
Who caused them to grow the first time
and He *is* The Knowing of every creation.
36:80 *It is* He Who makes
for you fire out of a green tree.
That *is* when you kindle from it.
36:81 *Is* not He Who created the heavens
and the earth One Who has the Power
to create the like of them?
Yea! And He *is* The Knowing Creator.
36:82 Truly His command when He wanted a thing
is but to say to it: Be! Then it is!
36:83 Then Glory be to Him in whose hand
is the kingdom of everything!
And to Him you *will be* returned.

Chapter 37
The Ones Standing in Ranks (*al-Ṣāffāt*)

Stage 6
Sec. 1 In the Name of God,
The Merciful, The Compassionate
37:1 By the ones standing in ranks, ranged in rows
37:2 then those who scare in a scaring
37:3 then ones who recount the Remembrance,
37:4 truly your God *is* certainly One,
37:5 the Lord of the heavens and the earth
and whatever *is* between them
and the Lord of the sunrise.
37:6 Truly We have made to appear pleasing
the present heaven with the adornment
of the stars
37:7 and kept safe from every emboldened Satan.
37:8 They pay no attention to the lofty Council
for they are hurled at from every edge, rejected.
37:9 And for them *is* a punishment,
that which lasts forever,
37:10 but for him who snatches a fragment,
then a piercing flame pursued him.
37:11 So ask them for advice:

Are they stronger in constitution
or those *others* whom We have created?
Truly We have created them of clinging clay.
Nay! **You** have marveled 37:12
while they derided.
And when they were reminded, they remember not. 37:13
And when they see a sign, they scoff at it. 37:14
And they say: 37:15
This *is* not but clear sorcery.
Is it when we are dead and have become 37:16
earth dust and bones *that* we will truly
be ones who are raised up
and also our fathers, the ancient ones? 37:17
Say: Yes, you *will be* ones who *will be* 37:18
in a state of lowliness.
There *will be* only one Scare, 37:19
so when they *will be* looking on *it*,
they will say: Woe to us! 37:20
This *is* the Day of Judgment!
This *is* the Day of Decision 37:21
which you had been denying.

* Sec. 2

Assemble those who did wrong and their spouses 37:22
and what they had been worshipping
other than God 37:23
and guide them to the path to hellfire.
And stop them 37:24
for they *are* ones who are to be asked:
What *is* the matter with you 37:25
that you help not one another?
Nay! They *are* on that Day 37:26
ones who will resign themselves to submission.
And some of them come forward to some others, 37:27
demanding of one another.
They would say: Truly you, 37:28
you had been approaching us
from the right.
They would say: Nay! 37:29
You be not ones who believe

37:30 and we had not any authority over you.
Nay! You had been a folk,
37:31 ones who are defiant so the saying was realized
against us of our Lord that truly
we *will be*
ones who experience *the punishment*.
37:32 So we led you into error.
Truly we had been ones who were in error.
37:33 Then truly they *will be* on that Day
ones who are partners in the punishment.
37:34 We accomplish truly thus with ones who sin.
37:35 Truly when it had been said to them:
There is no god but God,
they grew arrogant.
37:36 And they said: *Are* we ones who leave
our gods for a possessed poet?
37:37 Nay! He has drawn near with The Truth
and he established *as* true the ones who were sent.
37:38 Truly you *are* one who will experience
the painful punishment
37:39 and you *will be* given recompense
but for what you had been doing.
37:40 But the devoted servants of God
37:41 those, for them *was* a known provision
37:42 —sweet fruits—
and they *will be* ones who were honored
37:43 in the Gardens of Bliss
37:44 on couches—ones who face one another.
37:45 A cup from a spring of water *will be* passed around,
37:46 white, a delight to ones who drink *it*.
37:47 In that *is* neither headache
nor *are* they to be intoxicated by it.
37:48 And with them *are* ones who are restraining
of glance, lovely eyed
37:49 *as* if they *were* well-guarded eggs.
37:50 So some of them will come forward to some others,
demanding of one another.
37:51 One of them who converses would say:
Truly I had a comrade

who would say: *Are* **you** of the ones who establish 37:52
the Resurrection as true?
When we *are* dead and have become 37:53
earth dust and bones,
will we be ones who were judged?
He said: Will you be among ones who peruse? 37:54
So he perused and saw him amidst hellfire. 37:55
He said: By God, **you** were about to 37:56
deal me destruction!
Had it not been for the divine blessing 37:57
of my Lord I would have been
of the ones who were charged.
Are we not then to be dead again 37:58
but for our first death and will we not be 37:59
ones who were punished?
Truly this—*it is* 37:60
the winning the sublime triumph.
For the like of this, let the ones who work, work. 37:61
Is this better *as* a welcome or the tree of Zaqqum? 37:62
Truly We made it a test for ones who are unjust. 37:63
Truly *it is* a tree 37:64
that goes forth, its roots in hellfire.
Its spathes have been like the heads of satans. 37:65
So truly they, they *are* ones who eat from it, 37:66
ones who fill their bellies with it.
After that truly on top of that for them 37:67
is a brew of scalding water.
After that truly their return *is* to hellfire. 37:68
They discovered their fathers ones who go astray, 37:69
yet they *are* running in their footsteps. 37:70
And certainly went astray 37:71
most of the ancient ones before them.
And surely We had sent among them 37:72
ones who warn.
Then look on 37:73
how had been the Ultimate End
of the ones who were warned,
but the devoted servants of God. 37:74
* Sec. 3

37:75 And certainly Noah had cried out to Us.
And how excellent *were* the ones who answer!
37:76 And We delivered him and his people
from tremendous distress.
37:77 And We have made his offspring
—they, the ones who remain.
37:78 And We left for him *to say* among the later ones:
37:79 Peace be on Noah among the worlds.
37:80 Thus We give recompense
to *the* ones who are doers of good.
37:81 Truly he *is* one of Our believing servants.
37:82 After that We drowned the others.
37:83 And truly among his partisans *was* Abraham.
37:84 When he drew near to his Lord
with a pure-hearted heart,
37:85 when he said to his father and to his folk:
What *is it* that you worship?
37:86 A calumny that you want gods other than God!
37:87 When then *is* your opinion about
the Lord of the worlds?
37:88 And he looked on them with a glimpse
37:89 at the stars and he said: Truly I *am* ill!
37:90 But they turned away from him
as ones who drew back
37:91 and he turned upon their gods, then said:
Will you not eat?
37:92 Why speak you not
for yourselves?
37:93 Then he turned upon them,
striking them with his right hand.
37:94 Then *the people* came forward towards him rushing.
37:95 He said: Worship you
what you yourselves carve out
37:96 while God created you and what do you do?
37:97 They said: Build for him a structure.
Then cast him into hellfire.
37:98 So they wanted *to use* cunning against him,
but We made them the lowest.
37:99 He said: Truly I *am* one who goes to my Lord.

He will guide me.
My Lord! Bestow on me 37:100
of the ones who are in accord with morality.
So We gave him the good tidings of a forbearing boy. 37:101
And when he reached maturity 37:102
endeavoring with him,
he said: O my son! Truly I see
while slumbering that I *am* sacrificing **you**.
So look on what **you** have considered?
He said: O my father!
Accomplish whatever
you are commanded.
You shall find me, if God willed,
of the ones who remain steadfast.
Then when they had both submitted themselves 37:103
and he had flung him on his brow
We cried out to him: O Abraham! 37:104
Surely **you** have established the dream *as* true. 37:105
Thus truly We give recompense
to the ones who are doers of good.
Truly that *was* certainly the clear trial. 37:106
And then We took ransom for him 37:107
with a sublime slaughter
and We left for him *a good name* with the later ones: 37:108
Peace be on Abraham! 37:109
Thus We give recompense to 37:110
the ones who are doers of good.
Truly he *is* one of Our believing servants. 37:111
And We gave him 37:112
the good tidings of Isaac, a prophet,
among the ones who are in accord with morality.
And We blessed him and Isaac. 37:113
And of their offspring are ones who are doers of good
and ones who are clearly unjust to themselves.
* Sec. 4
And certainly We showed Our grace 37:114
to Moses and Aaron.
And We delivered them 37:115
and their folk from the tremendous distress

37:116 and helped them so that they,
they became the ones who are victors.
37:117 And We gave them the manifest Book
37:118 and guided them to the straight path.
37:119 We left for them *a good name* with the later ones:
37:120 Peace be on Moses and Aaron!
37:121 Truly thus We give recompense
to the ones who are doers of good.
37:122 Truly they *were* of Our believing servants.
37:123 And truly Elias *was*
of the ones who were sent
37:124 when he said to his folk:
Will you not be Godfearing?
37:125 Will you call to Baal and forsake
the fairest of ones who are the creators,
37:126 God, your Lord and the Lord
of your ancient fathers?
37:127 But they denied him, so they truly *were*
ones who were charged.
37:128 *As for* the devoted servants of God *among them*,
37:129 We left for him *a good name* with the later ones:
37:130 Peace be on Elias!
37:131 Thus truly We give recompense
to the ones who are doers of good.
37:132 Truly he *was* of Our believing servants.
37:133 And truly Lot
was of the ones who were sent.
37:134 We delivered him and his people, one and all,
37:135 but an old woman
among the ones who stay behind.
37:136 We destroyed the others after that.
37:137 And truly you pass by them
in that which is morning
37:138 and at night.
Will you not then be reasonable?

Sec. 5 *

37:139 And truly Jonah *was* of
the ones who were sent
37:140 when he fled

from his people
to the laden boat.
He cast lots with them 37:141
and he had been
of the ones who were refuted.
Then the Fish engulfed him 37:142
while he *was* one who is answerable.
If he had not been 37:143
of the ones who glorify,
he would have lingered in expectation 37:144
in its belly until the Day they *are* raised up.
Then We cast him forth on the naked shore 37:145
while he was ill.
We caused a plant of gourd to develop over him. 37:146
We sent him to *a community* of a hundred thousand 37:147
or they even exceed *that*.
And they had believed 37:148
so We gave them enjoyment for awhile.
Then ask them for advice: 37:149
Are daughters for **your** Lord and for them, sons?
Or created We female angels 37:150
while they *were* ones who bear witness?
Truly *it is* out of their calumny 37:151
that they say:
God has procreated! 37:152
And truly they *are* ones who lie.
Has He favored daughters over sons? 37:153
What *is* the matter with you? 37:154
How you give judgment!
Will you not then recollect? 37:155
Or *is there* for you a clear authority? 37:156
Then bring your Book if you would be 37:157
ones who are sincere.
And they have made between him 37:158
and between the genies, a kinship.
But surely the genies knew well that
they *were* ones who were to be charged.
Glory be to God from what they allege 37:159
but not the devoted servants of God. 37:160

37:161 So truly you and those whom you worship
37:162 will not be ones who are tempters against Him,
37:163 but he who would be one who roasts in hellfire.
37:164 *There is* not any of us but he has a known station.
37:165 And truly we *are* ones who are standing in ranks.
37:166 And truly we *are*
the ones who glorify.
37:167 And truly they had been saying:
37:168 Had there been with us
a Remembrance from the ancient ones,
37:169 we would have been servants of God,
ones who were devoted,
37:170 but they were ungrateful for it.
And they will know.
37:171 And certainly Our Word has preceded
for Our servants, the ones who were sent.
37:172 They truly they *are* ones who were to be helped.
37:173 And truly Our armies
are the ones who are victors.
37:174 So turn you away from them for awhile
37:175 and perceive them and they will perceive.
37:176 Are they impatient for Our punishment?
37:177 Then when it would come down into their courtyard,
how evil *will be* the morning daybreak
of the ones who are warned!
37:178 So turn away from them for awhile,
37:179 and perceive and they will perceive.
37:180 Glory be to **your** Lord, the Lord of Great Glory,
from what they allege about Him.
37:181 And peace be to the ones who were sent.
37:182 And The Praise *belongs* to God, the Lord of the worlds!

Chapter 38
Sad (*Ṣād*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
38:1 Ṣād. By the Quran, Possessor of the Remembrance.
38:2 Nay! Those who were ungrateful

are in vainglory and breach.
How many before them 38:3
have We caused to perish of generations!
And they cried out, but *there was* no time
for escape for a while.
And they marveled that had drawn near them 38:4
one who warns from among themselves.
And the ones who are ungrateful said:
This *is* one who is a sorcerer, a liar.
Has he made all gods One God? 38:5
Truly this *is* an astounding thing!
And the Council set out from them, *saying*: 38:6
Be gone! And have patience with your gods.
Truly this *is* a thing to be wanted!
We have not heard the like of this 38:7
in the later creed.
This *is* only made up tales!
Was the Remembrance *only* sent forth 38:8
to him from among us?
Nay! They *are* in uncertainty about My
Remembrance.
Nay! They have not experienced
My punishment!
Or *are* they owners of the treasures 38:9
of mercy of **your** Lord,
The Almighty, The Giver?
Or *is* theirs the dominion of the heavens 38:10
and the earth
and what *is* between them?
Let them climb up with cords!
Their army *was* one that was put to flight 38:11
among the confederates.
The folk of Noah 38:12
before them denied and Ad
and Pharaoh, the possessor of the stakes,
and Thamud and a folk of Lot 38:13
and the Companions of the Woods.
Those *were* the confederates.
All of them denied the Messengers 38:14

so My repayment was realized.

Sec. 2 *

38:15 These expect not
but one Cry.
There was for it no delay.

38:16 And they said: Our Lord!
Quicken the sentence of the judge
on us before the Day of Reckoning.

38:17 Be patient with what they say,
and remember Our servant David,
the possessor of potency.
Truly he was penitent.

38:18 Truly We caused the mountains
to become subservient to glorify with him
at evening
and at the rising of the sun.

38:19 And the birds *were* ones who were assembled.
All were penitent to Him.

38:20 And We empowered his dominion
and gave him wisdom
and decisiveness in argument.

38:21 Has approached **you** the tiding of the disputants
when they climbed over the wall
of a sanctuary?

38:22 When they entered in on David,
he was terrified of them.
They said: Fear not.
Two disputants have been insolent,
one of us against the other.
So give judgment duly between us
and transgress not
and guide us to the right path.

38:23 Truly this *is* my brother.
He has ninety-nine ewe,
while I have one ewe.
And he said: Place it in my charge
and he triumphed over me in argument.

38:24 *David* said: Certainly he has done wrong
to **you** in asking for **your** ewe

in addition to his ewes.
And truly many partners in business
are insolent, one to another,
except those who have believed and
the ones who have acted in accord with morality,
and they *are* few.
And David thought that We had tried him
and he asked for forgiveness of his Lord
and fell down *as* one who bows down penitent.
So We forgave him that 38:25
and truly for him *is* a nearness to Us
and a goodness of destination.
O David! 38:26
Truly We have made you a viceregent
on the earth so give judgment
duly among humanity
and follow not your desire for it will cause you
to go astray from the way of God.
Truly those who go astray from the way of God,
for them *there is* a severe punishment
because they forgot the Day of Reckoning.

* Sec. 3

And We created not the heaven and the earth 38:27
and whatever *is* between the two
in falsehood.
That *is* the opinion of those who were ungrateful.
Then woe to those who disbelieved in the fire!
Or will We make those who have believed and 38:28
the ones who have acted in accord with morality
like the ones who make corruption
in and on the earth?
Or will We make the ones who are Godfearing
as the ones who acted immorally?
It is a blessed Book that We have sent forth to **you** 38:29
so that they may meditate on its signs
and those imbued with intuition may recollect.
And We have bestowed Solomon on David. 38:30
How excellent a servant.
Truly he was penitent.

38:31 When they were presented before him in the evening,
steeds standing with one foot slightly raised,
38:32 he said:
Truly I cherished and loved the good
instead of remembering my Lord
when *the sun* secluded itself
behind the partition *of the night*.
38:33 Return them to me.
Then he took to wiping over their legs
and their necks.
38:34 And certainly We tried Solomon.
We cast a body on his seat.
After that he was penitent.
38:35 He said: My Lord! Forgive me
and bestow on me a dominion
such will not be fit and proper to another after me.
Truly **You** *are* The Giver.
38:36 So We caused the wind to become subservient to him.
It ran at his command,
a gentle wind wherever it lit.
38:37 *And We made subservient* the satans
and every builder and diver and others,
38:38 ones who were chained
in chains.
38:39 This *is* Our gift.
Then show **you** grace
or hold **you** back without reckoning.
38:40 Truly for him *is* a nearness with Us
and a goodness of destination.
Sec. 4 *
38:41 And remember Our servant Job
when he cried out to his Lord:
Truly Satan has afflicted me
with fatigue and punishment!
38:42 *It was said*: Stomp **your** foot.
This *is* a place of washing that is cool
and from which to drink.
38:43 And We bestowed on him his people
and the like of them along with them

as a mercy from Us,
a reminder for those imbued with intuition.
And take in **your** hand a bundle of rushes 38:44
and strike with it and fail not **your** oath.
Truly We found him
one who remains steadfast.
How excellent a servant.
Truly he was penitent.
And remember Our servants 38:45
Abraham and Isaac and Jacob,
all imbued with energy and insight.
And truly We made them sincere 38:46
with one who has a special quality,
a reminder of the Abode.
And truly they *are* to Us 38:47
among ones who were favored and good.
And remember Ishmael Elisha, and Dhu-l Kifl. 38:48
And all *are* among the good.
This *is* a Remembrance. 38:49
And truly for ones who are Godfearing
this *is* certainly a goodly destination,
the Gardens of Eden, the doors, 38:50
ones that are opened up for them.
Ones who are reclining in them, 38:51
they will call for
many sweet fruits and drink in it.
And with them *will be* ones who are of 38:52
restraining glances (f), persons of the same age.
This *is* what you are promised 38:53
for the Day of Reckoning.
Truly this *is* Our provision. 38:54
For it, *there is* no coming to an end. This *is so*.
And truly for ones who are defiant, 38:55
there will be a worse destination, hell,
where they will roast.
And miserable *is that* cradling! 38:56
This *is so*!
Then let them experience this— 38:57
scalding water and filth

38:58 and other *torment* of a like kind in pairs.
38:59 This *is an army* unit, one that rushes in with you.
There is no welcome for them!
Truly they *are* ones who will roast in the fire.
38:60 They said: Nay! You! *There is* no welcome for you.
It is you who put this forward on us
so miserable *is* the stopping place!
38:61 They said: Our Lord!
Whoever put this forward for us,
increase him with a double punishment in the fire.
38:62 And they said: What is the matter with us
that we see not men
whom we had been numbering
among the worst?
38:63 Have we taken them to ourselves *as* a laughing-
stock or has our sight swerved from them?
38:64 Truly this *is* true of the disagreement
of the people of the fire.

Sec. 5 *

38:65 Say: I *am* only one who warns
and there *is* no god but God,
The One, The Omniscient,
38:66 the Lord of the heavens and the earth
and whatever *is* between them,
The Almighty, The Forgiver.
38:67 Say: It *is* a serious tiding
38:68 from which you *are* ones who turn aside.
38:69 I have had no knowledge of the lofty Council
when they were striving against one another.
38:70 *It is* revealed to me only that I *am* a warner,
one who makes clear.
38:71 **Your** Lord said to the angels:
Truly I create a mortal from clay.
38:72 So when I have shaped him
and breathed into him My Spirit,
then fall to him, ones who prostrate themselves.
38:73 So the angels prostrated,
one and all,
38:74 altogether but Iblis.

He grew arrogant
and had been among the ones who were ungrateful.
He said: O Iblis! 38:75
What prevented **you**
from prostrating to what I created
with My two hands?
Have **you** grown arrogant or have **you** been
among the ones who exalt themselves? 38:76
Iblis said: I *am* better than he. **You** have created me
from fire while **You** have created him from clay.
He said: Then go forth from here 38:77
for truly **you** are accursed.
And truly on **you** *is* My curse 38:78
until the Day of Judgment.
Iblis said: My Lord! 38:79
Then give me respite
until the Day to be raised up.
He said: Truly **you** *are* among 38:80
the ones who are given respite
until the Day of the known time. 38:81
Iblis said: By **Your** Great Glory, 38:82
then I will certainly lead them one and all into error,
but **Your** devoted servants among them. 38:83
He said: This *is* The Truth and The Truth 38:84
I say that I will fill hell with **you** 38:85
and with one and all of those who heed **you**.
Say: I ask of you not for any compensation 38:86
for this nor *am* I among
the ones who take things upon themselves.
It is nothing other than a Remembrance 38:87
for the worlds and you will certainly 38:88
know its tidings after awhile.

Chapter 39
The Troops (*al-Zumar*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
The sending down successively of this Book 39:1

is from God, The Almighty, The Wise.
39:2 Truly We have sent forth to **you** the Book
with The Truth so worship God
as one who is sincere and devoted
in the way of life to Him.
39:3 Certainly the way of life *is* exclusively for God.
And those who take to themselves protectors
other than Him *say*:
We worship them not
but that they may bring us near to God.
Truly God gives judgment between them
about what they *were* at variance in it.
Truly God guides not him,
one who lies and *is* an ingrate.
39:4 Had God wanted to take to Himself a son,
He would have favored
from what He creates
of what He wills.
Glory be to Him; He *is* God,
The One, The Omniscient.
39:5 He has created
the heavens and the earth with The Truth.
He wraps the nighttime around the daytime
and wraps the daytime around the nighttime.
And He has caused to become subservient
the sun and the moon, each running
for a term that was determined.
Is He not The Almighty, The Forgiving?
39:6 He creates you from one soul.
After that He made its mate from it
and He has sent forth for you
eight pairs of flocks.
He creates you in the wombs of your mothers,
creation after creation,
in threefold shadows.
Such *is* God your Lord.
His *is* the dominion.
There is no god but He.
Why then *are* you turned away?

If you are ungrateful, 39:7
truly God *is* Independent of you
and He *is* not well-pleased with ingratitude
from His servants.
And if you give thanks,
He *will be* well-pleased with you.
No burdened soul will bear
the heavy load of another.
Then to your Lord *is* the return,
so He will tell you what you have been doing.
Truly He *is* Knowing of what *is* in the breasts.
And when some harm afflicts the human being, 39:8
he calls to his Lord
as one who turns in repentance to Him.
Then when He grants him divine blessing
from Himself,
he forgot that for which he had been calling to Him
before and he lays on rivals to God
to cause *others*
to go astray from His way.
Say: Take joy in your ingratitude for awhile.
Truly **you** *are* of the Companions of the Fire.
Is he one who is morally obligated during the 39:9
night watch,
one who prostrates himself
or one who is standing up *in prayer*
being fearful of the world to come
and hoping for the mercy of his Lord?
Say: *Are* those who know on the same level
as those who know not?
Only those imbued with intuition recollect.

* Sec. 2

Say: O My servants who have believed! 39:10
Be Godfearing of your Lord.
For those who do good in the present,
there is benevolence and the earth of God
is that which is extensive.
Only ones who remain steadfast
will have their compensation paid in full

without reckoning.
39:11 Say: Truly I was commanded to worship God,
one who is sincere and devoted
in the way of life to Him.
39:12 And I was commanded to be the first
of the ones who submit.
39:13 Say: Truly I fear if I rebel against my Lord
the punishment of a tremendous Day.
39:14 Say: God alone I worship
as one sincere and devoted
in the way of life to Him.
39:15 So worship what you will other than Him.
Say: Truly the ones who are losers are those
who have lost themselves and their people
on the Day of Resurrection.
Truly that *is* a clear loss.
39:16 They *will have* over shadowings above
from the fire and beneath them,
over shadowings. With that,
God frightens His servants.
O my servants! Be Godfearing of Me!
39:17 And those who avoid false deities
so that they should not worship them
and are penitent to God,
for them are good tidings.
So give good tidings to My servants,
39:18 those who listen to the saying *of the Quran*
and follow the fairest of it.
Those *are* they whom God has guided
and those, they *are* imbued with intuition.
39:19 Against whom is realized
the word of punishment?
Will he who *is* in the fire be saved by **you**?
39:20 But those who were Godfearing of their Lord,
for them *are* the highest chambers
with the highest chambers built above them,
beneath which rivers run.
This is the solemn declaration of God.
God never replaces His promise.

Have **you** not considered 39:21
that God sent forth water from heaven
and threaded fountains in the earth,
then brings out crops by it of hues,
ones that are at variance.
After that they wither
so thou seest them
as ones that were growing yellow.
Then He makes them chaff.
Truly in this *is* a reminder
for those imbued with intuition.

* Sec. 3

Is he whose breast God has expanded 39:22
for submission,
in a light from His Lord?
So woe to those whose hearts are hardened
against the Remembrance of God.
They *are* clearly going astray.
God has sent down the fairest discourse, 39:23
a Book, one that is consistent
in its often repeated parts of the Quran
by which shiver the skins
of those who dread their Lord.
Their skins and their hearts become gentle
with the Remembrance of God.
That *is* the guidance of God.
With it He guides whom He wills.
And whomever God causes to go astray,
there is not for him
anyone who guides.
Is he then one who fends off 39:24
the terrible punishment
with his face on the Day of Resurrection?
And it *will be* said to the ones who are unjust:
Experience what you have been earning!
Those before them denied 39:25
and so the punishment approached them
from where they *were* not aware.
So God caused them to experience degradation 39:26

in this present life.
But the punishment of the world to come
is greater
had they been knowing!
39:27 And certainly We have propounded for humanity
in this, the Quran,
every kind of parable
so that perhaps they would recollect,
39:28 an Arabic Recitation without any crookedness
so that perhaps they would be Godfearing.
39:29 God propounded a parable
of a man *owned*
by quarreling ascribed associates
and a man *owned* entirely by one man.
Are those two equal in comparison?
The Praise belongs to God.
But most of them know not.
39:30 Truly **you** are mortal
and truly they are mortal.
39:31 Then truly on the Day of Resurrection
before your Lord
you will strive against one another.
Part 24 ***
Sec. 4 *
39:32 Then who does greater wrong than
one who lies against God
and denied sincerity when it drew near to him?
Is there not in hell a place of lodging
for the ones who are ungrateful?
39:33 And he who brought about sincerity
and he who established it *as* true,
those *are* they
who *are* the ones who are Godfearing.
39:34 They *will have* all that they will with their Lord.
That *is* the recompense
of those who are doers of good
39:35 so that God may absolve them
of the bad deeds of what they did
and give them recompense in compensation

for the fairest of what they had been doing.
Is not God One Who Suffices for His servants? 39:36
They frighten **you** with those other than Him.
And whom God causes to go astray,
there is not for him anyone who guides.
And whomever God guides, 39:37
there is not for him anyone who leads astray.
Is not God Almighty, The Possessor of Requital?
And truly if you asked them: 39:38
Who created the heavens and the earth?
They would certainly say: God.
Say: Have you yourselves considered
what you call to other than God?
If God wanted harm for me,
would they be ones who remove His harm from me?
Or if He wanted mercy for me
would they be ones who hold back His mercy?
Say: God *is* enough for me.
In Him put their trust
the ones who put their trust.
Say: O my folk! 39:39
Truly act according to your ability.
I *am* one who acts.
You will know to whom punishment approaches 39:40
covering him with shame
and on whom alights an abiding punishment.
Truly We have sent forth to **you** the Book 39:41
for humanity with The Truth.
So whoever *is* truly guided,
it is only for himself and whoever went astray,
goes astray but for himself.
You are not over them a trustee.

*

Sec. 5

God calls the souls to Himself 39:42
at the time of their death
and those that have not died
during their slumbering.
He holds back
those for whom He has decreed death

and sends the others *back* for a term
that was determined.
39:43 Truly in that *are* signs for a folk who reflect.
Or have they taken to themselves
other than God intercessors?
Say: Even though they had not been
possessing anything and they *are* not reasonable?
39:44 Say: To God *belongs* all intercession.
His *is* the dominion
of the heavens and the earth.
After that to Him you *will be* returned.
39:45 And when God alone was remembered,
the hearts shuddered of those who believe not
in the world to come.
But when those other than Him are remembered,
that *is* when they rejoice at the good tidings!
39:46 Say: O God! One Who is Originator
of the heavens and the earth!
One Who Has Knowledge
of the unseen and the visible!
You shall give judgment among **Your** servants
about what they had been
at variance in it.
39:47 And if those who did wrong
had whatever *is* in and on the earth altogether
and the like with it,
they would truly offer it
as ransom for the evil punishment
on the Day of Resurrection.
And *will be* shown to them from God
what they had not been anticipating.
39:48 And *will be* shown to themselves
the evil deeds
that they earned and they *will be* surrounded
by what they had been ridiculing.
39:49 Then when harm would afflict the human being,
he would call to Us.
After We granted him divine blessing from Us.
He would say:

I was only given this
because of *my* knowledge.
Nay! *It is* only a test, but most of them know not.
Truly those before them had said it 39:50
so what they had been earning availed them not.
The evil deeds they earned have lighted on them. 39:51
And *as* for those who did wrong among these,
evil deeds of what they earned will light on them.
They will not be ones who frustrate Him.
Know they not 39:52
that God extends the provision
for whom He wills
and tightens it *for whom He wills.*
Truly in this *are* certainly signs
for a folk who believe.

* Sec. 6

Say: O My servants 39:53
who have exceeded all bounds
against themselves,
despair not of the mercy of God.
Truly God forgives all impieties.
Truly He *is* The Forgiving, The Compassionate.
Be penitent to your Lord and submit to Him 39:54
before the punishment approaches you.
After that you will not be helped.
And follow 39:55
the fairest of what was sent forth to you
from your Lord before the punishment
approaches you
suddenly while you are not aware
so that a soul may not say: 39:56
Woe to me that I *am* regretful
for what I neglected
in my responsibility to God
and that Ihad truly been among the ones who deride.
Or it may say: If God had guided me, 39:57
I would certainly have been
among the ones who are Godfearing.
Or it may say at the time it sees the punishment: 39:58

If only I might return again,
then be
of the ones who are doers of good.
39:59 Yea! My signs had drawn near to **you**
and **you** have denied them
and have grown arrogant
and have become among the ones who are ungrateful.
39:60 And on the Day of Resurrection
you shall see those who lied against God,
their faces clouded over.
Is there not in hell a place of lodging
for ones who increase in pride?
39:61 And God delivers
those who were Godfearing,
keeping them safe.
No evil will afflict them
nor will they feel remorse.
39:62 God created everything
and He *is* Trustee over everything.
39:63 To Him belongs the pass keys
of the heavens and the earth.
And those who were ungrateful for the signs of God,
those, they *are* the ones who are the losers.
Sec. 7 *
39:64 Say: Have you commanded me to worship
other than God,
O ones who are ignorant?
39:65 And certainly it was revealed to **you**
and to those who *were* before **you**
that if **you** ascribe partners *with God,*
surely **your** actions *will be* fruitless
and **you** shall certainly be
among the ones who are losers.
39:66 Nay! Worship God and
be among the ones who are thankful!
39:67 And they measure not God
with His true measure
and the earth altogether *will be* His handful.
On the Day of Resurrection

the heavens *will be* rolled up in His right hand.
Glory be to Him!
And exalted *is* He
above partners they ascribe with Him!
And the trumpet *will be* blown. 39:68
Then whoever *is* in the heavens will swoon
and whoever *is* in and on the earth,
but he whom God willed.
After that it *will be* blown another time.
Then they *will be* upright looking on.
And the earth 39:69
will shine with the Light
of its Lord and the Book *will be* laid down
and the Prophets
and the witnesses *will be* brought.
And it *will be* decided among them with The Truth.
And they will not be done wrong.
The account of each soul would be paid in full 39:70
for what it has done.
He *is* greater in knowledge
of what they accomplish.

* Sec. 8

And those who were ungrateful 39:71
will be driven to hell in troops
until when they have drawn near it,
then the doors of it
will be flung open.
Ones who are its keepers will say to them:
Approach not Messengers
from *among* yourselves recounting to you
the signs of your Lord
and warning you
of the meeting of this Day?
They would say: Yea.
But the word of punishment was realized
against the ones who were ungrateful.
It would be said: Enter the doors of hell *as* 39:72
ones who will dwell in it forever.
How miserable a place of lodging

for the ones who increase in pride.
39:73 And those who were Godfearing *will be* driven
to their Lord in the Garden in troops;
until when they drew near it
and its doors were let loose,
ones who are its keepers will say to them:
Peace be on you!
You have fared well!
So enter it, ones who dwell in it forever.
39:74 They would say: The Praise *belongs* to God
Who has been sincere in His promise to us
and has given us the earth *as* inheritance
that we may take our dwelling in the Garden
wherever we will.
How excellent a compensation
for ones who work!
39:75 And **you** will see the angels
as ones who encircle around the Throne
glorifying their Lord with praise
and it would be decided in Truth among them
and it would be said: The Praise *belongs* to God,
the Lord of the worlds.

Chapter 40
The One Who Forgives (*al-Ghāfir*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
40:1 Ḥā Mīm.
40:2 The sending down successively
of this Book *is* from God, The Almighty, The Knowing,
40:3 The One Who Forgives impieties,
The One Who Accepts remorse,
The Severe in Repayment,
The Possessor of Bounty.
There *is* no god but He. To Him *is* the Homecoming.
40:4 No one disputes the signs of God
but those who were ungrateful
so be not disappointed

with their going to and fro in the land.
The folk of Noah denied before them 40:5
and the confederates after them.
And every community *was* about
to take its Messenger
and they dispute
with falsehood to refute The Truth.
So I took them
and how had been My repayment!
And thus *was* the Word of **your** Lord realized 40:6
against those who were ungrateful
that they *will be* the Companions of the Fire.
Those who carry the Throne 40:7
and those around it
who glorify the praises of their Lord
and believe in Him and ask for forgiveness
for those who have believed say:
Our Lord! **You** have encompassed
everything in mercy and in knowledge.
So forgive those who have repented
and have followed **Your** way
and guard them
from the punishment of hellfire.
Our Lord! 40:8
And cause them to enter the Gardens of Eden
which **You** have promised them,
those who *were* in accord with morality,
among their fathers and their wives
and their offspring.
Truly **You, You** *are* The Almighty, The Wise.
And guard them from the evil deeds. 40:9
And whomever **You** have guarded
from the evil deeds on that Day,
surely **You** *have had* mercy on him.
And that *is* the winning the sublime triumph!

* Sec. 2

It is proclaimed 40:10
to those who were ungrateful:
Surely the repugnance of God *is* greater

than your repugnance of yourselves
when you are called to believe,
but you are ungrateful.
40:11 They said: Our Lord!
You have caused us to die two times
and **You** have given us life two times.
We acknowledge our impieties.
Then *is there* any way of going forth?
40:12 *It will be said*: That *is* because
when God alone was called to,
you disbelieved but when partners
are ascribed with Him, you believe.
And the determination
is with God alone,
The Lofty, The Great.
40:13 It *is* He Who causes you to see His signs
and sends down provision for you from heaven.
And none recollect but those who are penitent.
40:14 So call you on God,
ones who are sincere and devoted
in the way of life to Him, although the ones who are
ungrateful may have disliked it.
40:15 Exalter of Degrees, Possessor of the Throne,
He casts the Spirit by His command
on whom He wills of His servants
that He may warn of the Day of Encounter,
40:16 a Day when they *are* ones who depart.
Nothing about them *will be* hidden from God.
Whose *is* the dominion this Day?
It is to God, The One, The Omniscient.
40:17 On this Day every soul *will be* given recompense
for what it has earned.
There will be no injustice today.
God *is* Swift in reckoning.
40:18 And warn them of the Threatened Day
when the hearts *will be* near the throats,
choking.
There will not *be* a loyal friend
for ones who are unjust

nor an intercessor be obeyed.
He knows the treachery of the eyes 40:19
and whatever the breasts conceal.
And God decrees with The Truth. 40:20
And those whom they call to
other than Him decide not anything.
Truly God, He *is* The Hearing, The Seeing
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Sec. 3
Journey they not through the earth? 40:21
Then look on how had been the Ultimate End
of those who had been before them?
They, they had been superior to them
in strength and in traces
they left on the earth,
but God took them for their impieties
and *there* has not been for them
one who is a defender from God.
That had been 40:22
because their Messengers
approach them with the clear portents
but they were ungrateful
so God took them.
Truly He *is* Strong, Severe in Repayment.
And certainly We sent Moses with Our signs 40:23
and a clear authority
to Pharaoh and Haman and Korah. 40:24
But they said: *He is* one who is a lying sorcerer.
Then when he drew near with The Truth from Us, 40:25
they said: Kill the sons
of those who believed with him
and save alive their women.
And the cunning of the ones who were ungrateful
is but going astray.
And Pharaoh said: Let me kill Moses 40:26
and let him call to his Lord.
Truly I fear that he may substitute
for your way of life
or that he may cause to appear
in and on the earth corruption.

40:27 And Moses said:
Truly I take refuge in my Lord and your Lord
from everyone who increases in pride
and who believes not
in the Day of Reckoning.

Sec. 4

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40:28 Said a believing man of the family of Pharaoh
who keeps back his belief:
Would you kill a man because he says:
My Lord *is* God
and he has drawn near to you
with the clear portents from your Lord?
And if he would be one who lies,
then on him *will be* his lying.
And if he would be one who is sincere,
then will alight on you
some of what he promises.
Truly God guides not him who *is*
one who is excessive, a liar.

40:29 O my folk!
Yours *is* the dominion this day,
ones who are prominent on the earth.
But who will help us from the might of God
if it draws near to us?
Pharaoh said: I cause you to see not
but what I see
and what I guide you to
is not but the way of rectitude.

40:30 And he who had believed said: O my folk!
Truly I fear for you like a Day
of the confederates

40:31 similar to the custom of a folk
of Noah and Ad and Thamud
and those after them.
And God wants not injustice for His servants.

40:32 And O my folk! Truly I fear for you a Day
when they would call to one another,

40:33 a Day when you will turn *as* ones who draw back,
with no one who saves you from harm

from God.
And for whomever God causes to go astray,
there is not anyone who guides.
And certainly Joseph drew near to you before 40:34
with the clear portents
but you continued in uncertainty
about what he had brought you
until when he perished,
you said: God will never raise up
a Messenger after him.
Thus God causes him to go astray,
one who is an excessive doubter,
those who dispute the signs of God 40:35
without any authority having approached them.
It is troublesome, repugnant with God
and with those who have believed.
Thus God sets a seal on every heart
of one who increases in pride, haughtiness.
And Pharaoh said: O Haman! 40:36
Build for me a pavilion so that perhaps
I would reach the routes,
the routes to the heavens, 40:37
and that I may peruse The God of Moses
but truly I think that he *is* one who lies.
Thus it was made to appear pleasing to Pharaoh,
the evil of his actions.
And he was barred from the way.
And the cunning of Pharaoh *was* only in defeat.
* Sec. 5
And he who had believed said: 40:38
O my folk! Follow me.
I will guide you to the way of rectitude.
O my folk! 40:39
Truly this present life *is* nothing
but *transitory* enjoyment
and that the world to come
is the stopping place, the Abode.
Whoever did an evil deed 40:40
will not be given recompense but the like of it.

But one who has acted in accord with morality,
whether male or female,
and such *is* one who believes,
then those will enter the Garden
where they *will be* provided in it without reckoning.
40:41 And O my folk! What *is* it to me
that I call to you for deliverance
and you call to me for the fire?
40:42 You would call to me to be ungrateful to God
and to ascribe partners with Him of what
I have no knowledge,
while I call you to
The Almighty, The Forgiver.
40:43 Without a doubt what you call to me
for has no response.
It is not a call in the present or in the world to come.
And our turning back *is* to God.
And truly the ones who are excessive,
they *will be* Companions of the Fire.
40:44 And you will remember what I say to you.
I commit my affair to God.
Truly God *is* Seeing of the servants.
40:45 So God guarded him from the evil deeds
that they planned
while the people of Pharaoh
were surrounded by an evil punishment:
40:46 The fire to which they are presented
the first part of the day and evening
and on a Day when the Hour *is* secure *it is said*:
Cause the people of Pharaoh
to enter the severest punishment.
40:47 And when they dispute with one another in the fire,
the weak will say to those who had grown arrogant:
Truly we had been followers of you so will you be
ones who avail us from a share of the fire?
40:48 Those who had grown arrogant would say:
Truly we *are* all in it.
Truly God surely has given judgment
among *His* servants.

And those in the fire would say 40:49
to ones who are keepers of hell:
Call to your Lord
to lighten the punishment for us for a day.
They would say: 40:50
Brought not your Messengers
the clear portents?
They would say: Yea!
They would say: Then you yourselves call.
And the supplication of
the ones who are ungrateful only goes astray.

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Sec. 6

Truly We will certainly help Our Messengers 40:51
and those who have believed
in this present life
and on a Day
when the ones who bear witness will stand up,
a Day when their excuses 40:52
will not profit the ones who are unjust.
And for them *will be* the curse and for them
will be an evil abode.
And certainly We gave Moses the guidance 40:53
and We gave *as* inheritance
to the Children of Israel
the Book *as* a guidance and a reminder 40:54
for those imbued with intuition.
So have patience. 40:55
Truly the promise of God *is* true
and ask for forgiveness for **your** impiety.
And glorify **your** Lord with praise
in the evening and in the early morning.
Truly those who dispute about the signs of God 40:56
without any authority having approached them,
there is nothing but pride in their breasts.
They will never be ones who reach *its satisfaction*.
So seek refuge in God.
Truly He, He *is* The Hearing, The Seeing.
Certainly the creation 40:57
of the heavens and the earth

is greater than the creation of humanity,
yet most of humanity knows not.
40:58 Not on the same level
are the unwilling to see and the seeing
nor those who have believed
and the ones who have acted in accord with morality
and the ones who are evil doers.
Little do they recollect.
40:59 Truly the Hour *is* surely one that arrives.
There is no doubt about it,
yet most of humanity believes not.
40:60 And your Lord said:
Call to Me. I will respond to you.
Truly those who grow arrogant toward My worship,
they will enter hell
as ones who are in a state of lowliness.

Sec. 7 *

40:61 God *is* He Who has made for you the nighttime
so that you may rest in it
and the daytime for one who perceives.
Truly God *is* Possessor of Grace to humanity,
except most of humanity gives not thanks.
40:62 That *is* God, your Lord,
creator of everything.
There is no god but He.
Where then are you misled?
40:63 Thus are misled
those who have been negating the signs of God.
40:64 God *is* He Who has made the earth for you
as a stopping place
and the heaven *as* a canopy.
And He has formed you and formed you well
and He has provided you of what is good.
That *is* God, your Lord.
Then blessed be God, the Lord of the worlds!
40:65 He *is* The Living!
There is no god but He!
So call to Him
ones sincere and devoted

in the way of life to Him.
The Praise belongs to God,
the Lord of the worlds!
Say: Truly I was prohibited from worshipping 40:66
those whom you call to other than God
because the clear portents have drawn near me
from my Lord.
And I was commanded to submit
to the Lord of the worlds.
He *it is* Who created you from earth dust, 40:67
after that from seminal fluid
and after that from a clot.
Then He brings you out *as* infant children.
After that you come of age and are fully grown
and after that you be an old man.
And of you *is* he whom death calls to itself
before and that you reach a term that was determined
so that perhaps you would be reasonable.
He *it is* Who gives life and causes to die. 40:68
And when He decrees an affair,
He only says to it: Be! Then it is!

* Sec. 8

Have **you** not considered those who dispute 40:69
about the signs of God,
where they are turned away,
those who denied the Book 40:70
and with which We sent Our Messengers?
Then they will know.
When yokes *are* on their necks 40:71
and the chains,
they *will be* dragged
into scalding water. 40:72
After that they *will be* poured into the fire *as* fuel
and after that it would be said to them: 40:73
Where *are* whatever you had been ascribing *as* partners
with God? 40:74
They would say: They have gone astray from us.
Nay! We had not been called to anything before.
Thus God causes to go astray

ones who are ungrateful.
40:75 That *was* because you had been
exultant on the earth without right
and that you had been glad.
40:76 Enter the doors of hell
as ones who will dwell in it forever.
And how miserable a place of lodging
for the ones who increase in pride!
40:77 So have patience.
Truly the Promise of God *is* true.
And whether We cause **you** to see some part
of what We promise them
or We call **you** to Us,
then *it is* to Us they will return.
40:78 And certainly We sent Messengers before **you**
among whom *are* some
We have related to **you** and among
whom *are* some We relate not to **you**.
And it had not been for any Messenger that he
should bring a sign, but with the permission of God.
So when the command of God drew near,
the matter would be decided rightfully
and *it is* those who would be lost here,
the ones who deal in falsehood.

Sec. 9 *

40:79 God *is* He Who has made for you flocks
among which you may ride on them
and among which you eat of them.
40:80 And you have what profits from them
and that with them you may reach *the satisfaction*
of a need that *is* in your breasts
and may be carried on them *as* on boats.
40:81 And He causes you to see His signs.
So which of the signs of God do you reject?
40:82 Journey they not through the earth?
Then look on
how has been the Ultimate End
of those before them?
They had been more than them

and were more vigorous in strength
and *in regard to* the traces *they left* on the earth.
Then availed them not what they had been earning?
Then when their Messengers drew near to them 40:83
with the clear portents,
they were glad in the knowledge
that they had and they were surrounded
by what they had been ridiculing.
So when they saw Our might, they said: 40:84
We have believed in God alone
and we were ungrateful in that
we had been ones who are polytheists.
But their belief would not profit them 40:85
once they saw Our might.
This *is* the custom of God
which has been in force among His servants
and lost there *are* the ones who are ungrateful.

Chapter 41
They Were Explained Distinctly
(*al-Fuṣṣilat*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Ḥā Mīm. 41:1
A sending down successively 41:2
from The Merciful, the Compassionate,
a Book in which its signs were explained distinctly, 41:3
an Arabic Recitation for a folk who know,
a bearer of glad tidings and a warner, 41:4
but most of them turned aside so they may not hear.
And they said: Our hearts have been sheathed 41:5
from that to which **you** call us
and in our ears *is* a heaviness
and between us and between **you**
is a partition. So work.
Truly we, too, *are* ones who work.
Say: I *am* only a mortal like you. 41:6
It is revealed to me that your God *is* God, One,

so go straight to Him
and ask for forgiveness from Him.
And woe to the ones who are polytheists—
41:7 those who give not the purifying alms
and who in the world to come
are ones who disbelieve.
41:8 Truly those who have believed and the ones who
have acted in accord with morality, for them *will*
be compensation, that which is without fail.

Sec. 2 *

41:9 Say: Truly *are* you ungrateful to Him
Who created the earth in two days?
And assign you to Him rivals?
That *is* the Lord of the worlds!
41:10 And He made on it firm mountains from above it
and He blessed it
and ordained its subsistance
within it in four days
equally for ones who ask.
41:11 After that He turned His attention to the heaven
while it was smoke and He said to it and to the earth:
Approach both of you
willing or unwilling.
They both said:
We approached
as ones who are obedient.
41:12 Then foreordaining seven heavens in two days,
He revealed in each heaven its command.
We made the present heaven appear pleasing
with lamps and keeping them safe.
Thus decreed
the Almighty, The Knowing.
41:13 But if they turned aside then say:
I have warned you of a thunderbolt
like the thunderbolt of Ad and Thamud.
41:14 And when the Messengers drew near
before them and from behind them *saying*:
Worship none but God,
they said: Had our Lord willed,

He would have sent forth angels.
So truly in what you have been sent,
we *are* ones who disbelieve.
As for Ad, they grew arrogant on the earth 41:15
without right and they said:
Who *is* more vigorous than us in strength?
Have they not considered
that God Who created them,
He *was* more vigorous than they in strength
and they had been negating Our signs.
So We sent on them a raging wind in days 41:16
of misfortune that We might cause them
to experience the punishment of degradation
in this present life.
And the punishment
in the world to come
will be more degrading.
And they will not be helped.
And *as* for Thamud, We guided them, 41:17
but they embraced blindness of heart
rather than guidance.
Then a thunderbolt took them
with a humiliating punishment
because of what they had been earning.
We delivered those who had believed 41:18
and had been Godfearing.

* Sec. 3

On a Day when *will be* assembled 41:19
the enemies of God to the fire,
then they *will be* marching in ranks
until when they drew near it, 41:20
witness *will be* borne against them
by their ability to hear
and by their sight
and by their skins *as* to what they had been doing.
And they will say to their skins: 41:21
Why do you bear witness against us?
They will say: We were given speech by God
Who gave speech to all things.

And He created you the first time
and to Him you will return.
41:22 And you had not been covering yourselves
so that witness be borne against you
by your having the ability to hear
or by your sight or by your skins
except that you thought
that God knows not much of what you do.
41:23 And that your thought,
which you thought
about your Lord,
has dealt destruction to you
and you have become
among the ones who are losers.
41:24 Then even if they endure patiently,
yet the fire *will be* the place of lodging for them.
And if they ask for favor,
yet they will not be
of the ones to whom favor is shown.
41:25 And We have allotted for them comrades
who have been made to appear pleasing to them
whatever *was* before them
and whatever *was* behind them.
And the saying was realized against them
in communities that have passed away
before them of jinn and human kind.
Truly they, they had been
ones who were losers

Sec. 4 *

41:26 And those who are ungrateful said:
Hear not this, the Quran, but talk idly about it *while it is being recited* so that perhaps you would prevail?
41:27 We will cause ones who are ungrateful
to experience a severe punishment
and We will give recompense to them
for the bad deeds
of what they had been doing.
41:28 That *is* the recompense of the enemies of God:
The fire.

For them *is* the abode in it for eternity,
recompense because
they had been negating Our signs.
And those who were ungrateful would say: 41:29
Our Lord! Cause us to see those who caused us
to go astray among jinn
and human kind.
We will lay them both beneath our feet
so that they become of the lowest.
Truly those who said: Our Lord *is* God, 41:30
and after that they go straight,
the angels come forth to them:
Neither fear nor feel remorse,
but rejoice in the Gardens
which you have been promised.
We were protectors in this present life 41:31
and in the world to come
and you will have in it
that for which your souls lusted
and you will have in it what you call for,
a welcoming from 41:32
the Forgiving, Compassionate.

* Sec. 5

And who has a fairer saying 41:33
than he who has called to God
and one who has acted in accord with morality
and has said: I *am* one of the ones who submit.
Not on the same level *are* benevolence 41:34
or the evil deed.
Drive back with what *is* fairer.
Then behold he who
between **you** and between him
was enmity *as* if he had been
a protector, a loyal friend.
And none *will be* in receipt of it 41:35
but those who endure patiently,
and none *will be* in receipt of it
but the possessor of a sublime allotment.
But if enmity is sown by Satan sowing enmity 41:36

in **you**, then seek refuge in God.
Truly He *is* The Hearing, The Knowing.
41:37 And of His signs *are* the nighttime
and the daytime and the sun and the moon.
Prostrate not to the sun nor to the moon,
but prostrate to God
Who created the two of them
if *it is* He you have been worshipping.
41:38 But if they grew arrogant,
then those who *are* with **your** Lord glorify Him
during the nighttime and daytime
and they never grow weary.
41:39 And among His signs *are* that you see the earth
as that which is humble.
But when We sent forth water to it,
it quivered and swelled.
Truly He Who gives it life to it
is the One Who Gives Life to the dead.
Truly He *is* Powerful over everything.
41:40 Truly those who blaspheme Our signs
are not hidden from Us.
Is he who is cast down into the fire better off
or he who approaches *as* one who is safe
on the Day of Resurrection?
Act *as* you willed.
Truly He *is* Seeing of what you do.
41:41 Truly those who were ungrateful for the
Remembrance when it drew near them *are not hidden from Us* and truly *it is* a mighty Book!
41:42 Falsehood approaches it not
from before it nor from behind it.
It is a sending down successively
from The Wise,
The Worthy of Praise.
41:43 Nothing *is* said to **you** but
what truly was said
to the Messengers before **you**.
Truly **your** Lord *is*,
certainly the Possessor of Forgiveness,

and the Possessor of Painful Repayment.
And if We had made this a non-Arabic Recitation, 41:44
they would have said:
Why *were* His signs
not explained distinctly?
A non-Arab *tongue* and an Arab?
Say: *It is* a guidance
for those who believe
and a healing
and *as for* those who have not believed,
there is a heaviness in their ears
and blindness *in their hearts*.
Those, they are given notice
from a far place.
*
Sec. 6
And certainly We gave Moses the Book. 41:45
Then *there* was variance in it.
And had it not been for a Word
that had preceded from **your** Lord,
it was to be decided between them.
But truly they *are* in uncertainty,
ones whose suspicions
have been aroused.
Whoever has acted in accord with morality, 41:46
it is for himself and whoever did evil,
it is against himself and **your** Lord
is not unjust to His servants.
***
Part 25
To Him is returned the knowledge of the Hour. 41:47
No fruits go forth from their sheaths
and no female conceives or brings forth offspring
but with His knowledge.
And on a Day He will cry out to them:
Where *are* My ascribed associates?
We proclaim to **You**
that none of us *was* a witness *to that*.
Gone astray from them *is* what they had been calling to 41:48
before. They would think *there is* for them no asylum.
The human being grows not weary of 41:49

supplicating for good,
but if the worse afflicted him,
then he *becomes* hopeless, desperate.
41:50 And truly if We cause him to experience
mercy from Us
after some tribulation has afflicted him,
he will certainly say:
This *is* due to me.
And I think not
that the Hour *will be* one that arises,
but if I were returned to my Lord,
truly with Him *will be* the fair for me.
Then certainly We will tell those who are ungrateful
of what they have done
and We will cause them to experience
a harsh punishment.
41:51 And when We are gracious to the human being,
he turned aside, withdrew aside,
but when worse afflicted him,
then he *is* full of supplication.
41:52 Say: Have you yourselves considered
that even though it has been from God,
after that you were ungrateful for it.
Who *is* one who goes more astray
than he who *is* in wide breach?
41:53 We will cause them to see Our signs
on the horizons and within themselves
until it becomes clear to them that *it is* The Truth.
Suffices not **your** Lord that truly
He is Witness over all things?
41:54 They *are* in hesitancy
about the meeting with their Lord.
Truly He *is* who One Who Encloses everything.

Chapter 42
The Consultation (*al-Shūrā*ʾ)

In the Name of God,
Sec. 1 The Merciful, The Compassionate

Ḥā Mīm. 42:1
ᶜAyn Sīn Qāf. 42:2
Thus He reveals to **you** 42:3
and to those who *were* before **you**,
God *is* The Almighty, The Wise.
To Him *belongs* whatever *is* in the heavens 42:4
and whatever *is* in and on the earth.
And He *is* The Lofty, The Sublime.
The heavens *were* about to split asunder 42:5
from above them
and the angels glorify the praise of their Lord
and ask forgiveness for those on the earth.
Truly God, He *is*
The Forgiving, The Compassionate.
As for those who take to themselves 42:6
other than Him *as* protectors,
God *is* Guardian over them
and **you** *are* not a Trustee over them.
And thus We have revealed to **you** 42:7
an Arabic Recitation that **you** may warn
the Mother of the Towns
and whoever *is* around it
and warn of the Day of Amassing.
There is no doubt about it.
A group of people *will be* in the Garden
and a group of people *will be* in the blaze.
And had God willed, He could have made them 42:8
one community except He causes to enter
whom He wills into His mercy.
And the ones who are unjust,
there is not for them
either a protector or a helper.
Or they take other than Him to themselves 42:9
as protectors but God,
He alone *is* The Protector
and He, He *is* Who gives life to the dead
and He *is* Powerful over everything.

* Sec. 2

Whatever thing about which you *are* at variance in it, 42:10

then its determination *is* with God.
That *is* God, my Lord in Whom
I put my trust
and to Him I *am* penitent,
42:11 One Who is Originator
of the heavens and the earth.
He has made for you mates of yourselves
and of the flocks, mates
by which means He makes you numerous in it.
There is not like Him anything
and He *is* The Hearing, The Seeing.
42:12 To Him *belongs* the pass keys
of the heavens and the earth.
He extends provision
for whomever He wills
and measures it.
Truly He *is* The Knowing of everything.
42:13 He has laid down the law of the way of life for you,
that with which He had charged Noah
and what We have revealed to **you**
and that with which We charged Abraham
and Moses and Jesus.
Perform the *prescribed* way of life
and be not split up in it.
Troublesome for the ones who are polytheists
is that to which **you** call them.
God elects for Himself whom He wills
and guides those who are penitent to Himself.
42:14 And they split not up
until after the knowledge drew near to them
through insolence between themselves.
And had it not been for a Word
that preceded from **your** Lord
—until a term that was determined
granting them reprieve—
it would have been decided between them.
And truly those who were given *as* inheritance
the Book after them
are in uncertainty about it,

their suspicions having been aroused about it.
Then for that, call *to this* and go straight 42:15
as **you** were commanded and follow
not their desires and say:
I have believed in what God
has sent forth from a Book
and I was commanded to be just among you.
God *is* our Lord and your Lord.
For us *are* our actions and for you, your actions.
There is no disputation between us
and between you. God will gather us together
and to Him *is* the Homecoming.
And those who argue with one another about God, 42:16
after He has been assented to,
their disputations *are* null and void with their Lord
and on them *is* His anger.
And for them *will be* a severe punishment.
It is God Who has sent forth the Book 42:17
with The Truth and the Balance
and what causes **you** to recognize it?
Perhaps the Hour *is* near.
Seeking to hasten *are* those who believed not 42:18
in it and those who believe are apprehensive of it.
And they know that *it is* The Truth,
those who altercate truly about the Hour
are certainly going far astray.
God *is* Subtle with His servants. 42:19
He provides to whom He wills
and He *is* The Strong, The Almighty

* Sec. 3

Whoever has been wanting cultivation 42:20
of the world to come,
We increase his cultivation for him.
Whoever has been wanting cultivation
of the present, We give him of it.
And he has not a share in the world to come.
Or have they ascribed associates 42:21
who have laid down the law
of the way of life for them

for which God has not given permission?
Had it not been for a decisive word,
it would have been decided among them
and truly the ones who are unjust,
for them *is* a painful punishment.
42:22 **You** shall see the ones who are unjust
as being ones who are apprehensive
of what they have earned
and *it is* that which falls on them.
And those who have believed and
the ones who have acted in accord with morality
are in the well-watered meadows
of the Gardens. For them *will be* whatever they will
from their Lord. That *it is* the great grace.
42:23 That is what God gives *as* good tidings
to His servants who have believed
and the ones who have acted in accord with morality.
Say: I ask you not for compensation but
for the affection for kin
and whoever gains benevolence,
We will increase for him goodness in it.
Truly God *is* Forgiving, Most Ready to Appreciate.
42:24 Or they say: He has devised against God a lie.
But if God wills
He would have set a seal
on **your** heart
and God blots out falsehood
and verifies The Truth by His Words.
Truly He *is* Knowing of what *is* in the breasts.
42:25 And He *is* the One Who accepts the remorse
of His servants
and pardons their evil deeds.
And He knows what you accomplish.
42:26 And He responds to those who have believed
and the ones who have acted in accord with morality
and increases them of His grace.
And *as* for the ones who are ungrateful,
theirs *will be* a severe punishment.
42:27 And if God extended the provision for His servants,

they would be insolent in the earth,
but He sends down by measure
whatever He wills.
Truly He *is* The Aware,
The Seeing of His servants.
And He *it is* Who sends down plenteous rain water 42:28
after they have despaired
and He unfolds His mercy.
And He *is* The Protector, The Worthy of Praise.
And among His signs *are* the creation 42:29
of the heavens and the earth
and whatever of moving creatures
He has disseminated in them.
And He has the power of amassing them
when He wills.
*
Sec. 4
And whatever affliction lit on you 42:30
is because of what your hands have earned.
And He pardons much.
And you *are* not ones who frustrate *Him* 42:31
on the earth and *there is* not for you other than God
either a protector or a helper.
And among His signs
are the ones that run on the sea 42:32
like landmarks.
If He wills, He may still the wind. 42:33
Then they would stay motionless
on the surface.
Truly in that *are* signs for every enduring
and grateful one.
Or He may wreck them 42:34
because of what they have earned.
And He pardons them from much.
And those who dispute Our signs 42:35
know that *there is* no asylum for them.
So whatever thing you were given 42:36
is the enjoyment of this present life
and what *is* with God *is* better
and *is* that which endures

for those who have believed
and put their trust in their Lord
42:37 and those who avoid the major sins
and indecencies and they forgive
when they are angry
42:38 and those who respond to their Lord
and perform their formal prayers
and their affairs *are* by counsel among themselves
and who spend of what We have provided them
42:39 and those who, when insolence lit on them,
they help each other.
42:40 And the recompense for an evil deed
the like of an evil deed.
Then whoever pardons and makes things right,
his compensation is due from God.
Truly He loves not the ones who are unjust.
42:41 As for such ones who help each other after an injustice,
so those, *there is* not any way against them.
42:42 The way *is* only against those who do wrong
to humanity and are insolent in
and on the earth unrightfully.
Those, for them *is* a painful punishment.
42:43 And whoever endures patiently and forgives,
truly that *is* certainly *a sign of* constancy of affairs.

Sec. 5

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42:44 And whomever God causes to go astray
has no protector apart from Him
and **you** shall see the ones who are unjust
when they would see the punishment.
They will say: Is there any way to avert it?
42:45 And **you** will see them being presented
to it *as* ones who are humbled by a sense
of humility looking on with secretive glances
and those who have believed will say:
Truly the ones who are losers
are those who have lost themselves
and their people on the Day of Resurrection.
Truly the ones who are unjust *will be*
in an abiding punishment

that there had not been for them any protector 42:46
to help them other than God and he whom
God causes to go astray,
there is not for him any way.
Respond *to the call* of your Lord before a Day 42:47
approaches for which
there is no turning back from God.
There will be no shelter for you on that Day
nor *is there* for you any refusal.
But if they turned aside, 42:48
We have not put **you** forward
as a guardian over them
your duty *is* not but
the delivering of the message
and truly when We cause the human being
to experience mercy from Us
he *is* glad in it.
But when evil deeds light on him
because of what his hands had sent
then truly the human being is ungrateful.
To God *belongs* the dominion 42:49
of the heavens and the earth.
He creates what He wills.
He bestows females on whom He wills
and bestows males on whom He wills
or He couples them, males and females, 42:50
and He makes barren whom He wills.
Truly He *is* Knowing, Powerful.
And it had not been for a mortal that God 42:51
should speak to him but by revelation
or from behind a partition
or that He send a Messenger
to reveal
by His permission what He wills.
Truly He *is* Lofty, Wise.
And thus We have revealed to **you** 42:52
the Spirit of Our command.
You have not been informed what the Book
is nor what *is* belief

but We have made it
a light by which We guide whomever
We will of Our servants.
And truly **you**, **you** guide to a straight path—
42:53 the path of God, to whom *belongs*
whatever *is* in the heavens
and whatever *is* in and on the earth,
truly will not all affairs come home to God?

Chapter 43
The Ornaments (*al-Zukhruf*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
43:1 Ḥā Mīm.
43:2 By the clear Book,
43:3 We truly have made it an Arabic Recitation
so that perhaps you would be reasonable.
43:4 And truly *it is* in the essence of the Book
from Our Presence,
Lofty, Wise.
43:5 Will We turn away the Remembrance from you,
turning away *as* you have been a folk,
ones who are excessive?
43:6 And how many a Prophet have We sent
among the ancient ones!
43:7 And approaches them not a Prophet,
but that they had been ridiculing him.
43:8 Then We caused to perish those who *were* more
vigorous in courage than they
and the example of the ancient ones had passed.
43:9 And certainly if you ask them:
Who has created the heavens and the earth?
They will certainly say:
The Almighty, The Knowing created them,
43:10 Who has made the earth a cradle
for you and has made in it ways
for you so that perhaps you would be truly guided
43:11 and Who sends down water from heaven

in measure.
Then We revive with it a lifeless land.
Thus you are brought out.
And *it is He* Who created all the pairs 43:12
and has assigned for you the boats and the flocks
on which you ride
so that you may sit upon their backs 43:13
and after that you may
remember the divine blessing of your Lord
when you are seated on them
and you say: Glory be to Him
Who causes this to become subservient to us
and we have not been
ones who are equal to it!
And truly we certainly *are* to our Lord 43:14
ones who are turning.
Yet they have assigned with Him 43:15
a part to some of His servants.
Truly the human being
is certainly clearly ungrateful.
*
Sec. 2
Or has He taken to Himself daughters 43:16
from what He creates
and has He selected for you sons?
And if good tidings were given to one of them 43:17
of what he cites *as* an example
from The Merciful, his face stayed
that which is clouded over and he chokes.
Is whoever is brought up with glitter and in 43:18
altercation *is* unclear *to be associated with God*?
And have they made the angels 43:19
—who themselves *are* servants of The Merciful—
females.
Bore they witness to their creation?
Their testimony *will be* written down
and they *will be* asked *about it*.
And they would say: 43:20
If willed The Merciful,
We would not have worshiped them,

and they *have* no knowledge of that,
they do nothing but guess.
43:21 Or have We given them any Book
before this so they *are* ones who hold fast to it?
43:22 Nay! They said: We found our fathers
in a community *holding to a way of life*
and we *are* truly in their footsteps.
They *are* ones who are truly guided.
43:23 And thus We sent not
a warner to any town
before you without ones who were given ease
saying: We found our fathers in a community.
We *are* certainly ones who imitate their footsteps.
43:24 He said: Even if I bring
about better guidance
for you than what you found your fathers on.
They would say:
Truly we, in that with which you were sent
are ones who disbelieve.
43:25 So We requited them.
Then look on how had been the Ultimate End
of the ones who deny.

Sec. 3 *

43:26 And *mention* when Abraham said to his father
and his folk: Truly I *am* released from obligation
to what you worship
43:27 *other than* Him Who originated me
and truly He will guide me.
43:28 And He made it an enduring Word
among his posterity
so that perhaps they would return.
43:29 Nay! I gave enjoyment to these
and to their fathers until The Truth
drew near to them
and a clear Messenger.
43:30 And when The Truth drew near to them,
they said: This *is* sorcery
and we *are* ones who disbelieve in it.
43:31 They said: Why was this, the Quran, not sent

down to some eminent man of the two towns?
Would they divide the mercy of **your** Lord? 43:32
It is We Who divided out among them
their livelihood in this present life.
And exalted *are* some of them above
some others in degree so that some
may take to themselves others in their bondage
and the mercy of **your** Lord *is*
better than what they gather.
And *were* it not that humanity 43:33
would have been one community,
We would have made,
for whoever disbelieves in The Merciful,
roofs of silver for their houses
and stairways up which they would scale
and for their houses, doors, and couches 43:34
on which they would recline
and ornaments. 43:35
Yet all this would have been nothing
but enjoyment of this present life.
And the world to come with your Lord
is for the ones who are Godfearing.
*
Sec. 4
And whoever renders himself weak-sighted 43:36
to the remembrance of The Merciful,
We allot for him a satan
so he *is* a comrade for him.
And truly they bar them from the way, 43:37
but they assume that they *are*
ones who are truly guided.
Then when he drew near to us 43:38
he would say: Would that *there was*
a distance between me
and between **you** of two sunrises!
How miserable *is* the comrade.
And it will never profit you 43:39
this Day *as* you did wrong. You *will be* ones who *are*
partners in the punishment. So will **you**
cause someone unwilling to hear, to hear 43:40

or will **you** guide the unwilling to see
or someone who has been clearly going astray?
43:41 And even if We take **you** away,
We will truly be
ones who requite them
43:42 or We will cause **you** to see
what We promised them.
Then truly We *are*
ones who are omnipotent over them.
43:43 So hold **you** fast
to what was revealed to **you**.
Truly **you** *are* on a straight path.
43:44 And truly this *is* certainly a remembrance
for **you** and **your** folk
and you *will be* asked.
43:45 And ask ones whom We sent before **you**
of Our Messengers:
Made We gods other than the Merciful
to be worshiped?

Sec. 5 *

43:46 And certainly We sent Moses with Our signs
to Pharaoh and his Council.
So he said: Truly I *am* a Messenger
of the Lord of the worlds.
43:47 But when he drew near them with Our signs,
that *is* when they laugh at them.
43:48 And We caused them not to see any sign
but it was greater than its sister's *sign*.
And We took them with the punishment
so that perhaps they would return.
43:49 And they said: O one who is a sorcerer!
Call for us to **your** Lord by the compact
He has made with **you**.
Truly We *will be* ones who are truly guided.
43:50 But when We removed the punishment from them,
that *is* when they broke their oath!
43:51 And Pharaoh proclaimed to his folk.
He said: O my folk!
Is not the dominion of Egypt

for me and *these* rivers running beneath me?
Will you not then perceive?
Or *am* I better than this one who is despicable, 43:52
who scarcely makes things clear.
Why *were* bracelets of gold not cast down on him 43:53
or the angels drawn near to him
as ones who are connected with one another?
Thus he irritated his folk. 43:54
Then they obeyed him.
Truly they had been a folk, ones who disobey.
So when they provoked against Us, 43:55
We requited them
and drowned them one and all
and We made them a thing 43:56
of the past and a parable for later ages.

* Sec. 6

And when the son of Mary 43:57
was cited *as* an example,
that *is* when the folk cried aloud and said: 43:58
Are our gods better or *is* he?
They cite him to **you** not but to be argumentative.
Nay! They *are* a contentious folk.
He *was* but a servant to whom We were gracious 43:59
and We made him an example
to the Children of Israel.
And if We will, We would have assigned angels 43:60
among you on the earth
to be your successors.
And *Jesus will be a sign of the* knowledge 43:61
of the Hour,
so contest not about it and follow Me.
This *is* a straight path. 43:62
And let not Satan bar you.
Truly he *is* a clear enemy to you. And when Jesus 43:63
drew near with the clear portents, he said:
Truly I have drawn near to you with wisdom
and in order to make manifest to you
some of that about which you were at variance in it
so be Godfearing of God and obey me.

43:64 Truly God He *is* my Lord and your Lord
so worship Him.
This *is* a straight path.
43:65 The confederates were at variance among
themselves so woe to those who did wrong from
the punishment of a painful Day.
43:66 Have they looked on but for the Hour
that will approach them suddenly
while they *are* not aware?
43:67 Friends on that Day *will be* enemies,
some to some others,
except ones who are Godfearing.

Sec. 7 *

43:68 O My servants!
This Day *there will be*
no fear in you nor will you feel remorse.
43:69 *It will be said* to those who have believed
in Our signs and have been ones who submit:
43:70 Enter the Garden, you and your spouses,
walking with joy!
43:71 There *will be* passed around among them
platters of gold and goblets
and in it *will be* whatever souls lust for
and all that in which the eyes delight
and you *will be* ones who dwell in it forever.
43:72 This *is* the Garden
that you were given *as* inheritance
because of what you had been doing.
43:73 For you *there will be* much sweet fruit
from which you will eat.
43:74 Truly ones who sin *will be*
in the punishment of hell,
ones who will dwell in it forever.
43:75 It will not be decreased for them
and they *will be* ones seized with despair in it.
43:76 And We did not wrong them,
but they had been ones who were unjust.
43:77 And they would cry out: O Malik!
Let **your** Lord finish us.

He would say: Truly you *will be* ones who abide.
Certainly We have brought about The Truth to you, 43:78
except most of you *are* ones who dislike The Truth.
Or have they contrived on *some affair*? 43:79
Then We, too, *are* ones who contrive on some affair.
Assume they that We hear not their *secret thoughts* 43:80
and their conspiring secretly?
Yea! Our messengers
are near them, writing down.
Say: If The Merciful had had a son, 43:81
then I *would be*
the first of ones who worship.
Glory be to the Lord 43:82
of the heavens and the earth,
the Lord of the Throne,
from all that they allege!
So let them engage in idle talk and to play 43:83
until they encounter their Day
which they are promised.
And *it is* He Who *is* in the heaven, 43:84
God, and on the earth, God.
And He *is* The Wise, The Knowing.
Blessed *is* He to whom *belongs* the dominion 43:85
of the heavens and the earth
and whatever *is* between them
and with Whom
is the knowledge of the Hour
and to Whom you will return.
And those whom they call to possess no power 43:86
other than Him for intercession,
only those who bear witness
to The Truth,
and they know.
And if you ask them: 43:87
Who created them?
They will certainly say: God.
Where then are they misled?
And his saying: O my Lord! 43:88
Truly these *are* a folk who believe not

43:89 so overlook them and say: Peace.
And they will know.

Chapter 44
The Smoke (*al-Dukhān*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
44:1 Ḥā Mīm.
44:2 By the clear Book truly
44:3 We sent it forth
on a blessed night.
Truly We had been ones who warn.
44:4 Every wise clear command *is* in it,
44:5 a command from Us.
Truly We had been ones who send it
44:6 *as* a mercy from **your** Lord.
Truly He *is* The Hearing, The Knowing,
44:7 Lord of the heavens and the earth
and whatever *is* between them
if you had been ones who are certain.
44:8 *There is* no god but He. *It is* He Who gives life and causes to die. *He is* your Lord and the Lord of your ancient fathers.
44:9 Nay! They play in uncertainty.
44:10 Then be on the watch for a Day
when the heavens will bring a clear smoke
44:11 overcoming humanity.
This *is* a painful punishment.
44:12 Our Lord! Remove the punishment from us!
Truly we *are* ones who believe.
44:13 What will there be *as* a reminder for them?
A clear Messenger has drawn near them.
44:14 Then they turned away from him and they said:
He *is* one who was taught *by others*,
one who is possessed.
44:15 Truly We *are* ones who remove the punishment for a little.
Truly you *are* ones who revert *to ingratitude*.

On the Day when We will seize by force 44:16
with the greatest attack, truly We *will be* ones who requite.
And certainly We tried a folk of Pharaoh 44:17
before them
when there drew near to them
a generous Messenger saying:
Give back to me the servants of God, *the Children of* 44:18
Israel. Truly I *am* a trustworthy Messenger to you.
And rise not up against God. 44:19
Truly I *am* one who arrives with a clear authority.
Truly I took refuge in my Lord and your Lord 44:20
so that you should not stone me.
But if you believe not in me, 44:21
then withdraw.
So he called on his Lord: 44:22
Truly these *are* a folk, ones who sin.
He said: Set forth with my servants by night. 44:23
Truly you *will be* ones who are followed.
And leave the sea calmly *as it is*. Truly they *will be* 44:24
an army, one that *will be* drowned.
How many they left behind of gardens 44:25
and springs
and crops and generous stations 44:26
and continued prosperity 44:27
in which they had been ones who are joyful!
And thus We gave it *as* inheritance 44:28
to another folk.
And neither the heavens wept for them 44:29
nor the earth nor had they been
ones who were given respite

* Sec. 2

And certainly We delivered the Children of Israel 44:30
from the despised punishment
of Pharaoh. 44:31
Truly He has been one who exalts himself
and was of the ones who are excessive.
And certainly We chose them 44:32
with knowledge above the worlds

44:33 and gave them the signs
in which there *was* a clear trial.
44:34 Truly these say:
44:35 *There is* nothing but our first singled out death
and we will not be ones who were revived.
44:36 Then bring our fathers back
if you have been ones who are sincere.
44:37 Are they better or a folk of Tubba
and those before them?
We caused them to perish.
They truly had been ones who sin.
44:38 And We created not the heavens
and the earth and whatever *is* between them
as ones who play!
44:39 We created them not but with The Truth
except most of them know not.
44:40 Truly the Day of Decision
is the time appointed for them, one and all,
44:41 a Day when a defender will not
avail *another* defender at all
nor will they be helped
44:42 except him on whom God has mercy.
Truly He *is* The Almighty, The Compassionate.

Sec. 3 *

44:43 Truly the tree of Zaqqum *will be* the food
44:44 of the sinful. Like molten copper
44:45 it will bubble in the bellies,
44:46 like boiling, scalding water.
44:47 *It will be said*: Take you him
and drag him violently
into the depths of hellfire.
44:48 After that then unloose over his head
the punishment of scalding water!
44:49 Experience *this*!
Truly **you**, **you** *are* the mighty, the generous.
44:50 Truly this *is* what you had been contesting.
44:51 Truly the ones who are Godfearing
will be in the station of trustworthiness
44:52 among Gardens and springs

wearing fine silk and brocade, 44:53
ones who face one another.
Thus *it is so*. 44:54
We will give in marriage lovely-eyed houris.
They will call on them for every kind of sweet 44:55
fruit, ones that are safe.
They will not experience death with them 44:56
but the first singled out death
and He will protect them from the punishment
of hellfire,
a grace from **your** Lord. 44:57
That *will be* the winning the sublime triumph!
Truly We have made this easy in **your** language 44:58
so that perhaps they would recollect.
So be on the watch! 44:59
Truly they *are* ones who watch.

Chapter 45
The Ones Who Kneel (*al-Jāthiyah*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Ḥā Mīm. 45:1
The sending down the Book successively 45:2
is from God, The Almighty, The Wise.
Truly in the heavens 45:3
and the earth *are* signs for the ones who believe.
And in your creation 45:4
and what He disseminated of moving creatures
are signs for a folk who *are* certain,
the alternation of the nighttime 45:5
and the daytime and what God has sent forth
from the heaven of provision.
He gives life with it to the earth after its death
and the diversifying of the winds—
signs for a folk who are reasonable.
These *are* the signs of God 45:6
which We recount to you with The Truth.
Then in which discourse,

after God and His signs, will they believe?
45:7 Woe to every false, sinful one!
45:8 He hears the signs of God
being recounted to him,
yet he persists *as* one who grows arrogant
as if he hears them not.
So give him good tidings
of a painful punishment!
45:9 And if he knew anything about Our signs,
he took them in mockery.
Those, for them *is* a despised punishment.
45:10 Behind them *there is* hell.
What they earned will avail them
not at all nor whatever
they had taken to themselves
other than God *as* protectors.
And for them *will be* a tremendous punishment.
45:11 This *is* a guidance.
Those who were ungrateful for the signs
of their Lord, for them *there is* a punishment,
painful, of wrath.

Sec. 2 *

45:12 God *it is* He Who has caused the sea
to become subservient to you
that the boats may run through it
by His command and so that you be looking for
His grace and so that perhaps you would give thanks.
45:13 And He has caused to become subservient
for you whatever *is* in the heavens
and whatever *is* in and on the earth.
All *is* from Him.
Truly in that *are* signs
for a folk who reflect.
45:14 Say to those who have believed:
Forgive those who hope not for the Days of God
that He may give recompense
to a folk according to what they had been earning.
45:15 One who has acted in accord with morality,
it is for himself

and whoever did evil, *it is against himself.*
After that to your Lord you *will be* returned.
And certainly We gave the Children of Israel the 45:16
Book, the critical judgment and the prophethood
and We provided them from what is good
and We gave them advantage over the worlds
and We gave them clear portents of the command. 45:17
And they were not at variance
until after the knowledge drew near to them
through insolence among themselves.
Truly **your** Lord will decree between them
on the Day of Resurrection
about what they had been at variance in it.
After that We have assigned **you** 45:18
an open way of the command so follow it
and follow not the desires
of those who know not.
Truly they will never avail you 45:19
against God at all.
And truly the ones who are unjust,
some of them are protectors of some others
but God *is* Protector
of the ones who are Godfearing.
This *is* a clear evidence for humanity 45:20
and a guidance and a mercy
for a folk who are certain.
Assumed those who seek to do evil deeds 45:21
that We will make them *equal*
with those who have believed and
the ones who have acted in accord with morality?
Are their living and dying equal?
How evil *is* the judgment they give!

*

Sec. 3

And God created the heavens and the earth 45:22
with The Truth
so that every soul would be given recompense
for what it has earned
and they will not be done wrong.
Have you considered him who has taken to himself 45:23

his own desire *as* his god and whom God causes
to go astray knowingly and has set a seal
on his having the ability to hear
and his heart and laid a blindfold on his sight?
Who then will guide him after God?
Will you not then recollect?

45:24 And they said: *There is* nothing
but this present life of ours.
We die and we live
and nothing causes us
to perish but a long course of time.
And *there is* for them not any knowledge.
Truly they *are* but surmising.

45:25 And when are recounted to them Our signs,
clear portents, then disputation had not been
but that they said:
Bring our fathers
if you have been ones who are sincere.

45:26 Say: God gives you life.
After that He causes you to die
and after that He will gather you
on the Day of Resurrection
in which *there is* no doubt except
most of humanity knows not.

Sec. 4 *

45:27 And to God belongs the dominion
of the heavens and the earth.
And on a Day that the Hour *will be* secure,
on that Day the ones who deal in falsehood will lose.

45:28 And **you** shall see each community
as one that kneels.
Each community *will be* called to its book:
This Day you *will be* given recompense
for what you had been doing.

45:29 This *is* Our Book that speaks for itself
against you with The Truth.
Truly We have registered what you had been doing.

45:30 Then *as* for those who have believed and
the ones who have acted in accord with morality,

their Lord will cause them to enter in His mercy.
That *will be* the winning the clear triumph.
But *as* for those who were ungrateful: 45:31
Are not My signs recounted to you?
Then you grew arrogant
and you have been a folk, ones that sin!
And when *it was said*: Truly the promise of God 45:32
is true and the Hour, *there is* no doubt about it,
you said: We are not informed
about the Hour.
Truly We think it but an opinion
and we *are* not ones who ascertain it.
And showing themselves to them *will be* 45:33
the evil deeds they have done.
They *will be* surrounded
by what they had been ridiculing.
It would be said: This Day We will forget you 45:34
as you forgot the meeting of this your Day.
Your place of shelter *will be* the fire
and *there is* not for you any one who helps.
This *is* because you took to yourselves 45:35
the signs of God in mockery
and this present life has deluded you.
So this Day they will not be brought out
from there nor will they ask to be favored.
So The Praise *belongs* to God, 45:36
the Lord of the heavens and the Lord of the earth
and the Lord of the worlds.
And His *is* the dominion of the heavens 45:37
and the earth and He *is* The Almighty, The Wise.

*** Part 26

Chapter 46
The Curving Sandhills (*al-Aḥqāf*)

In the Name of God,
The Merciful, The Compassionate
Ḥā Mīm; Sec. 1
the sending down successively of the Book 46:1
is from God, The Almighty, The Wise. 46:2

46:3 We have not created the heavens and the earth
and whatever *is* between the two
but with The Truth
and for a term that was determined.
And those who disbelieve
in what they were warned about
are ones who turn aside.
46:4 Say: Have you considered
what you call to other than God?
Cause me to see what of the earth
they have created.
Have they an association in the heavens?
Bring me a Book from before this
or a vestige of knowledge
if you have been ones who are sincere.
46:5 And who *is* one who has gone more astray
than one who calls to other than God,
one who would not respond to him
until the Day of Resurrection?
And they *are*
of their supplication to them,
ones who are heedless.
46:6 And when humanity *will be* assembled,
they would become their enemies
and would be ones who disavow
their worship.
46:7 And when Our signs are recounted,
clear portents,
those who were ungrateful
for The Truth
when it drew near them say:
46:8 This *is* clear sorcery!
Or they say: He has devised it.
Say: If I have devised it,
you still possess nothing for me against God.
He *is* greater in knowledge of what you press on
about. He has sufficed *as* a Witness
between me and between you
and He *is* The Forgiving, The Compassionate.

Say: I have not been an innovation 46:9
among the Messengers
nor *am* I informed of what *will be* wreaked on me,
nor with you.
I follow only what is revealed to me
and I *am* only a clear warner.
Say: Have you considered if this 46:10
had been from God and you were ungrateful for it
and bore witness *as* one who bears witness
from among the Children of Israel to its like and
had believed in it, yet you had grown arrogant,
how unjust you are? Truly God guides not the folk,
the ones who are unjust.

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Sec. 2

Those who were ungrateful said 46:11
of those who have believed:
Had it been good, they would not
have preceded us towards it.
And when they *are* not truly guided by it,
they say: This *is* a ripe, aged calumny.
And before it *was* the Book of Moses 46:12
as a leader and a mercy.
And this *is* a Book,
that which establishes *as* true
in the Arabic language to warn those
who did wrong and *as* good tidings
to the ones who are doers of good.
Truly those who say: 46:13
Our Lord *is* God and then go straight,
neither *will there be* fear in them
nor will they feel remorse.
Those *are* the Companions of the Garden, 46:14
ones who will dwell in it forever
as a recompense for what they had been doing.
And We have charged the human being 46:15
with kindness to ones who are his parents.
His mother carried him painfully
and she painfully brought him forth.
And the bearing of him and the weaning of him

are thirty months.
When he was fully grown,
having come of age and reached forty years
he said: My Lord! Arouse me that I may give
thanks for **Your** divine blessing,
that with which **You** have been gracious to me
and to ones who were my parents
and that *as* one who acts in accord with morality
You be well-pleased
and make things right for me
and my offspring.
Truly I have repented to **You**
and truly
I *am* of the ones who submit.
46:16 Those are they from whom
We will receive the fairest of what
they have done and we will pass on by their evil deeds.
They *are* among the Companions of the Garden.
This *is* the promise of sincerity
that they have been promised.
46:17 But he who says to ones who are his parents
words of disrespect to both of them:
Are you promising me
that I *will be* brought out
when generations before me
have passed away?
And they both cry to God for help: Woe unto **you**!
Believe! Truly the promise of God *is* true.
But he says: This *is* only the fables of the ancient ones.
46:18 Those *are* they against whom the saying
was realized about the communities
that have passed away before
of the jinn and human kind.
Truly they had been ones who were losers.
46:19 And for each there *will be* degrees
according to what he did
that He may pay them their account in full
for their actions
and they will not be done wrong.

On a Day when they will be presented 46:20
—those who were ungrateful—to the fire,
it will be said: You caused what *is* good
to dissipate in your present life while you enjoyed it.
Then you will be given recompense
with a punishment of humiliation
because you had been growing arrogant
on the earth
without right
and because you had been disobeying.

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Sec. 3

And remember the brother of Ad 46:21
when he warned his folk in the curving sandhills.
Warnings have passed away
before and after him from those saying:
Worship nothing but God.
Truly I fear for you the punishment
of a tremendous Day.
They said: Have **you** drawn near to us 46:22
to mislead us away from our gods?
Then bring us that which
you have promised us
if **you** have been one of the ones who are sincere.
He said: The knowledge *is* only with God 46:23
and I state to you what I was sent with
but I see that you *are* a folk
who are ignorant.
Then when they saw it *as* a dense cloud 46:24
proceeding towards their valleys, they said:
This *is* a dense cloud that *will be*
that which gives rain to us.
Nay! *It is* what you were impatient for,
a wind in which *there is* a painful punishment.
It will destroy everything at the command of its Lord. 46:25
So it came to be in the morning
nothing was to be seen but their dwellings.
Thus have We given recompense to the folk,
ones who sin.
And certainly We had established them firmly 46:26

in what We have not established you firmly
and We have made for them the ability to hear
and sight and minds.
Yet having the ability to hear availed them not
nor their sight nor their minds at all
since they had been negating the signs of God
and they were surrounded
by what they had been ridiculing.

Sec. 4

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46:27 And certainly We have caused to perish towns
around you
and We have diversified the signs
so that perhaps they would return.

46:28 Then why helped them not
those whom they had taken other than God
to themselves *as* gods
as a mediator? Nay!
They have gone astray from them.
And that *was* their calumny
and what they had been devising.

46:29 And when We turned away
toward **you** groups of men
or jinn who listened to the Quran.
When they found themselves in its presence,
they said: Pay heed.
And when it was finished,
they turned to their folk,
ones who warn.

46:30 They said: O our folk!
Truly We have heard a Book
was to be sent forth after Moses,
that which establishes *as* true
what *was* in advance of it.
It guides to The Truth and to a straight road.

46:31 O our folk! God answers to
one who calls, so believe in Him.
He will forgive you your impieties
and will grant protection
to you from a painful punishment.

And whoever answers not 46:32
to one who calls to God,
he *is* not one who frustrates Him
in and on the earth.
And there will not be for him
other than God any protectors.
Those *are* clearly gone astray.
Have they not considered that God 46:33
Who created the heavens and the earth
and was not wearied by their creation—
is One Who Has Power to give life to the dead.
Yea! He truly *is* Powerful over everything.
And on a Day when will be presented those who 46:34
were ungrateful to the fire *saying*:
Is not this The Truth?
They would say: Yea! By our Lord!
He will say: Then experience the punishment
because you had been ungrateful!
So have patience *as* endured patiently 46:35
those imbued with constancy
of the Messengers
and let them not seek to hasten *the Judgment*.
As truly on a Day
they will see what they are promised
as if they had not but lingered in expectation
but for an hour of daytime.
This *is* delivering the message!
Will any be caused to perish but the folk,
the ones who disobey?

Chapter 47
Muhammad (*Muḥammad*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Those who were ungrateful 47:1
and who barred from the Way of God—
He has caused their actions to go astray.
And those who have believed 47:2

and the ones who have acted in accord with morality
and have believed in what was sent down
to Muhammad
• —for *it is* The Truth from their Lord—
He will absolve them of their evil deeds
and make right their state of mind.
47:3 That *is* because those who were ungrateful
followed falsehood while
those who believed followed The Truth
from their Lord.
Thus God propounds for humanity
their parables.
47:4 So when you have met those who were ungrateful,
then strike their thick necks
until you have given them a sound thrashing.
Then tie them fast with restraints
and afterwards either
have good will *towards them*
or take ransom for them until the war ends
laying down its heavy load. Thus *it is so*!
But had God willed,
He would have certainly avenged you,
but *it is* to try some of you with some others.
As for those who were slain in the way of God,
He will never cause their actions to go astray.
47:5 He will guide them and He will make right
their state of mind.
47:6 And He caused them to enter the Garden
with which He had acquainted them.
47:7 O those who have believed!
If you help God,
He will help you and make firm your feet.
47:8 As for those who are ungrateful,
for them *is* falling into ruin!
And He has caused their actions to go astray.
47:9 That *is* because they disliked
what God sent forth
so He caused their actions to fail.
47:10 Journey they not through the earth?

Then look on how had been the Ultimate End
of those before them?
God destroyed them
and for ones who are ungrateful *is* its likeness.
That *is* because God *is* the Defender 47:11
of those who have believed.
And for the ones who are ungrateful,
there is no defender of them.
*
Sec. 2
Truly God will cause to enter 47:12
those who have believed
and the ones who have acted in accord with morality,
gardens beneath which rivers run
while those who were ungrateful,
were taking joy in eating *as* the flocks eat,
the fire *will be* the place of lodging for them.
And how many a town has there been 47:13
which was stronger in strength
than any town which drove **you** out
that We have caused to perish.
And *there was* no one who helps them!
Is he who had been on a clear portent 47:14
from his Lord like him for whom
was made to appear pleasing
his terrible actions
and they have followed their own desires?
Is the parable of the Garden which was 47:15
to be promised ones who are Godfearing—
in it *are* rivers of unpolluted water and rivers of milk,
the taste of which *is* not modified,
and rivers of intoxicants
delightful to ones who drink a
nd rivers of clarified honey
and in it for them
every kind of fruit
and forgiveness from their Lord—
like ones who will dwell forever
in the fire
and they were given scalding water to drink

so that it cuts off their bowels?
47:16 And among them *are* some who listen to **you**
until when they went forth from **you**.
They say to those
who were given knowledge:
What *was* that he said just now?
Those *are* they
upon whose hearts God
has set a seal
and they have followed their own desires.
47:17 And those who are truly guided,
He has increased them in guidance
and He has given to them their God-consciousness.
47:18 Look they then on not but the Hour
that it should approach them suddenly?
Certainly its tokens have drawn near.
What will it be like for them
when their reminder was drawn near to them?
47:19 So know that *there is* no god but God
and ask forgiveness for **your** impieties
and also for the ones who are male believers
and the ones who are female believers
and God knows your going to and fro
and your place of lodging.

Sec. 3 *

47:20 And those who have believed say:
Why *was* a chapter of the Quran not sent down?
But when was sent forth
a definitive chapter of the Quran
and fighting was remembered in it,
• you saw those in whose hearts *is* a sickness
looking on **you** with the look of
one who is fainting at death.
But better for them would be
47:21 obedience and a moral saying!
And when the affair has been resolved,
then if they were sincere to God,
it would have been better for them.
47:22 Will it be that if you turned away,

you would make corruption in and on the earth
and cut off your ties with blood relations?
Those *are* they whom God has cursed, 47:23
so He has made them unwilling to hear
and their sight, unwilling to see.
Meditate they not then on the Quran 47:24
or *are* there locks on their hearts?
Truly those who go back, turning their back 47:25
after the guidance has become clear to them,
it was Satan who enticed them
and He granted them indulgence.
That *is* because they said to those who disliked 47:26
what God had sent down:
We will obey you in some of the affair
and God knows what they keep secret.
Then how *will it be for them* 47:27
when the angels will call them to themselves,
striking their faces and their backs.
That *is* because they have followed 47:28
what displeased God
and they have disliked His contentment
so He has caused their actions to fail.
* Sec. 4
Or assumed those in whose hearts *is* a sickness 47:29
that God will never bring out their rancor?
If We willed, We would have caused you to see them. 47:30
You would have recognized them
by their marks.
But certainly **you** shall recognize them
by the twisting of sayings.
And God knows all your actions.
And certainly We will try you 47:31
until We know the ones who struggle
among you and the ones who remain steadfast
and We will try your reports.
Truly those who were ungrateful 47:32
and barred from the way of God
and made a breach with the Messenger
after guidance had become clear to them,

they never injure God at all,
but He will cause their actions to fail.
47:33 O those who have believed!
Obey God and obey the Messenger
and render not your actions untrue.
47:34 Truly those who were ungrateful
and barred from the way of God and after that
they died while they *were* ones who were
ungrateful, then God will never forgive them.
47:35 So be not faint and call for peace
while you *have* the upper *hand*.
God *is* with you
and will never cheat you out of your actions.
47:36 This present life *is* only a pastime
and a diversion. But if you believe and are
Godfearing, He will give you your compensation
and will not ask of you for your property.
47:37 If He were to ask it of you and be importunate,
you would be a miser
and He would bring out your rancor.
47:38 Lo and behold! You *are* those being called
to spend in the way of God,
yet among you *are* some who are miserly.
And whoever *is* miserly,
then he *is* miserly only to himself.
God *is* Sufficient and you are poor.
And if you turn away,
He *will have* a folk other than you in exchange.
Then they will not be the like of you.

Chapter 48
The Victory (*al-Fatḥ*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
48:1 Truly We have given victory to **you**,
a clear victory,
48:2 that God may forgive **you**
what *was* former of **your** impiety

and what would come later
that He may fulfill His divine blessing on **you**
and guide **you** on a straight path
and that God may help **you** with a mighty help. 48:3
He *it is* Who sent forth the tranquility 48:4
into the hearts of the ones who believe
that they may add belief to their belief,
and to God *belongs* the armies
of the heavens and the earth.
And God has been Knowing, Wise
that He causes to enter 48:5
the ones who are male believers
and the ones who are female believers,
Gardens beneath which rivers run,
ones who will dwell in them forever
and that He may absolve them
of their their evil deeds.
And that had been with God
a winning of a sublime triumph.
And that He may punish 48:6
the ones who are male hypocrites
and the ones who are female hypocrites
and the ones who are male polytheists
and the ones who are female polytheists—
the ones who think morally
evil thoughts about God.
For them *is* a morally evil turn of fortune.
And God *is* angry with them
and He has cursed them
and prepared hell for them
and how evil a Homecoming!
And to God *belongs* the armies 48:7
of the heavens and the earth.
And God has been Almighty, Wise.
Truly We have sent **you** *as* one who bears witness 48:8
and one who gives good tidings
and *as* a warner so that you may believe 48:9
in God and His Messenger
and that you may support him

and revere Him and glorify Him
in the early morning at dawn and eventide.
48:10 Truly those who take the pledge of allegiance
to **you**, take the pledge of allegiance only to God.
The hand of God *is* over their hands.
And whoever has broken his oath,
breaks his oath only to *the harm* of himself
and whoever has lived up to what
he has made *as* a contract with God,
He will give him a sublime compensation.

Sec. 2 *

48:11 The ones who were left behind will say
among the nomads: Our property
and our people occupied us so ask forgiveness for us.
They say with their tongues what *is* not in their hearts.
Say: Who then has sway over you
against God at all
if He has wanted to harm you or has wanted
to bring you profit? Nay!
God has been Aware of what you do.
48:12 Nay! You thought that the Messenger
would never turn about
and the ones who believe to their people ever
and that was made to appear pleasing
in your hearts.
But you thought morally evil thoughts
and you have become a lost folk.
48:13 And whoever believes not in God
and His Messenger,
truly We have made ready a blaze
for the ones who are ungrateful.
48:14 And to God *belongs* the dominion
of the heavens and the earth.
He forgives whom He wills
and punishes whom He wills.
And God has been Forgiving, Compassionate.
48:15 The ones who were left behind will say
when you set out to take the gains:
Let us follow you.

They want to substitute for the assertion of God.
Say: You will not follow us.
Thus God has said before.
Then they will say: Nay! You are jealous of us.
Nay! They have not been understanding but a little.
Say to the ones who were left behind 48:16
among the nomads:
You will be called against a folk
imbued with severe might.
You will fight them or they will submit.
Then if you obey,
God will give you a fair compensation.
But if you turn away *as* you turned away before,
He will punish you
with a painful punishment.
There is neither a fault on the blind 48:17
nor a fault on the lame
nor a fault on the sick
and whoever obeys God
and His Messenger,
He will cause him to enter Gardens
beneath which rivers run.
And whoever turns away,
He will punish him with a painful punishment.
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Sec. 3
God was well-pleased 48:18
with the ones who believe
when they took the pledge of allegiance to **you**
beneath the tree
for He knew what *was* in their hearts
and He sent forth the tranquility on them
and He repaid them with a victory near at hand.
And they will take much gain, 48:19
and God has been Almighty, Wise.
God has promised you much gain 48:20
that you will take
and He has quickened this for you.
He has limited the hands of humanity from you
so that perhaps it would be a sign

to the ones who believe
and that He may guide you to a straight path
48:21 and other *gains*
which *are* not yet within your power.
Surely God comprehends them.
And God had been over everything Powerful.
48:22 And if those who were ungrateful fought you,
they would have turned their backs.
After that they would not have found
a protector or a helper.
48:23 That *was* the custom of God
which *was* in force before.
You will never find in the custom
of God any substitution.
48:24 And He *it is who* limited their hands from you
and your hands from them
in the hollow of Makkah
after He had made you victors over them.
And God has been Seeing of what you do.
48:25 They were ungrateful
and they barred you from the Masjid al-Haram
and *were* ones who detained the sacrificial gift
from reaching its place of sacrifice
had it not been for men,
ones who were male believers
and for women, ones who were female believers
whom you know not
that you may tread on them
and guilt should light on you
without *your* knowledge.
This was so that God
may cause to enter
into His mercy whomever He wills.
If they *were* apart,
We would have punished
those who were ungrateful among them
with a painful punishment.
48:26 *Mention* when those who were ungrateful
made zealotry in their hearts

like the zealotry of the Age of Ignorance.
Then God sent forth His tranquility
on His Messenger
and on the ones who believe
and fastened on them
the Word of God-consciousness.
They had better right to it
and *were* more worthy of it.
And God has been of everything Knowing.

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Sec. 4

Certainly God has been sincere 48:27
to the dream
of His Messenger with The Truth:
You will enter the Masjid al-Haram,
had God willed,
as ones who are safe,
as ones who have shaved their heads
or *as* ones whose *hair* is cut short.
You will fear not.
He knew what you know not
and He assigned other than
that a victory near at hand.
He *it is* Who has sent His Messenger 48:28
with guidance
and the way of life of The Truth
that He may uplift it over all of the ways of life.
And God has sufficed *as* a witness.
Muhammad *is* the Messenger of God. 48:29
And those who *are* with him are severe
against the ones who are ungrateful,
but compassionate among themselves.
You see them *as* ones who bow down,
as ones who prostrate themselves.
They are looking for grace
from God and contentment.
Their marks *are* on their faces
from the effects of prostration.
This *is* their parable in the Torah.
And their parable in the Gospel

is like sown seed that brings out its shoot,
then *is* invigorated.
It then becomes stout and rises straight
on its plant stalk impressing
the ones who sow
so that He may enrage by them
the ones who are ungrateful,
God has promised
those who have believed and
the ones who have acted in accord with morality,
for them
forgiveness and a sublime compensation.

Chapter 49
The Inner Apartments (*al-Ḥujurāt*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
49:1 O those who have believed!
Put not *yourselves* forward in advance of God
and His Messenger
and be Godfearing of God.
Truly God *is* Hearing, Knowing.
49:2 O those who have believed!
Exalt not your voices
above the voice of the Prophet
nor publish a saying to him
as you would openly publish something to others
so that your actions not be fruitless
while you are not aware.
49:3 Truly those who lower their voices
near the Messenger of God,
those *are* the ones God has put to test
their hearts for God-consciousness.
For them *is* forgiveness
and a sublime compensation.
49:4 Truly those who cry out to **you**
from behind the inner apartments,
most of them are not reasonable.

And if they had endured patiently 49:5
until **you** would go forth to them,
it would have been better for them.
And God *is* Forgiving, Compassionate.
O those who have believed! 49:6
If one who disobeys draws near to you
with a tiding, then be clear so that you not light
on a folk out of ignorance.
Then you would become ones who are remorseful
for what you have accomplished.
Know you that the Messenger of God *is* of you. 49:7
If he *were* to obey you in much of the affair,
you would certainly fall into misfortune.
But God has endeared belief to you
and made it appear pleasing to your hearts
and He has caused
to be detestable to you
ingratitude and disobedience and rebellion.
Those, they *are* the ones who are on the right way.
This is a grace from God and His divine blessing. 49:8
And God *is* Knowing, Wise.
And if two sections 49:9
among the ones who believe
fought one against the other,
then make things right between them both.
Then if one of them *is* insolent against the other,
then fight the one who is insolent
until it changes its mind about the command of God.
Then if it changes its mind,
make things right between them
justly and be equitable.
Truly God loves the ones who are equitable.
Only the ones who believe are brothers, 49:10
so make things right between your brothers.
And be Godfearing of God
so that perhaps you would find mercy.

* Sec. 2

O those who have believed! 49:11
Let not a folk deride another folk.

Perhaps they *are* better than they,
nor women *deride other* women.
Perhaps they *are* better than they,
nor find fault with one another
nor insult one another with nicknames.
Miserable *is* the name of disobedience after belief!
And whoever repents not, then those,
they *are* the ones who are unjust.
49:12 O those who have believed!
Avoid suspicion much.
Truly some suspicion *is* a sin
and spy not nor backbite some by some other.
Would one of you love to eat the flesh
of his lifeless brother?
You would dislike it.
And be Godfearing of God.
Truly God *is* Accepter of Repentance,
Compassionate.
49:13 O humanity!
Truly We have created you
from a male and a female
and made you into peoples
and types that you may recognize one another.
Truly the most generous of you
with God *is* the most devout.
Truly God *is* Knowing, Aware.
49:14 The nomads have said: We have believed.
Say to them: You believe not.
But say: We have submitted,
for belief has not *yet* entered into your hearts
but if you obey God and His Messenger,
He will not withhold your actions at all.
Truly God *is* Forgiving, Compassionate.
49:15 The ones who believe are not but
those who have believed in God and His Messenger.
After that they *were* not in doubt
and they struggled with their wealth
and themselves in the way of God.
Those, they *are* the ones who are sincere.

Say: Would you teach God about your way of life 49:16
while God knows whatever *is* in the heavens
and whatever *is* in and on the earth?
And God *is* Knowing of everything.
They count *as* a favor to **you** 49:17
that they have submitted.
Say: Count not *as* a favor to me your submission.
Nay! God has done a favor to you
in that He has guided you to belief
if you truly have been ones who are sincere.
Truly God knows the unseen 49:18
of the heavens and the earth.
And God *is* Seeing of what you do.

Chapter 50
Qaf (*Qāf*)

In the Name of God, Stage 7
The Merciful, The Compassionate Sec. 1
Qāf. By the glorious Quran! Nay! 50:1
They marveled 50:2
that *there* has drawn near to them
one who warns
from among themselves.
So the ones who are ungrateful said:
This *is* a strange thing.
When we have died 50:3
and have become earth dust;
that *is* a far-fetched returning!
Surely We knew what the earth 50:4
reduces from them;
and with Us *is* a guardian Book. Nay!
They have denied The Truth 50:5
when it drew near to them
so they *are* in a confused state of affairs.
Look they not on the heaven above them, 50:6
how We have built it and made it appear
pleasing? And there *are* not any gaps in it.
And the earth, We have stretched it out 50:7

and cast on it firm mountains
and have caused to develop in it of every lovely,
diverse pair for contemplation
50:8 and *as* a reminder to every servant,
one who turns in repentance.
50:9 And We sent down blessed water from heaven.
Then We caused gardens to develop from it
and reaped grains of wheat
50:10 and high-reaching date palm trees
with ranged spathes
50:11 *as* provision for My servants
and We gave life by them to a lifeless land.
Thus *will be* the going forth.
50:12 The folk of Noah denied *what came* before them
and the Companions of the Rass and Thamud
50:13 and Ad and Pharaoh and the brothers of Lot
50:14 and the Companions of the Wood
and the folk of Tubba.
Everyone denied the Messengers,
so My threat was realized.
50:15 Were We wearied by the first creation?
Nay! They *are* perplexed about a new creation.
Sec. 2 *
50:16 And certainly We have created the human being.
We know what evil his soul whispers to him.
We *are* nearer to him
than the jugular vein.
50:17 When the two receivers *are* ones who receive,
seated on the right hand and on the left hand,
50:18 he utters not a saying
but that *there is* one ready, watching over near him
50:19 when the agony of death draws near with The Truth.
That *is* what **you** have been shunning.
50:20 And the trumpet is blown.
That *is* the threatened Day.
50:21 And every person will draw near with *an angel,*
one who drives and *an angel* witness.
50:22 Certainly **you** have been heedless of this so
We have removed **your** screen from **you**

so that **your** sight this Day *is* sharp.
And his comrade *angel* would say: 50:23
This *is* what is ready near me *of his record*:
Cast of you into hell 50:24
every stubborn ingrate
who delays the good, 50:25
one who is an aggressor, arousing suspicion,
he who made another god with God! 50:26
Then cast him into the severe punishment!
His comrade *Satan* would say: Our Lord! 50:27
I made him not overbold,
but he had been going far astray.
He would say: Strive not against 50:28
one another near Me,
for surely I will put forward the threat to you.
The saying near Me *is* not to be substituted 50:29
and I *am* not unjust to the servants.

Sec. 3

On a Day when We will say to hell: 50:30
Are **you** full?
And it will say: Are there any additions?
And the Garden was to be brought close 50:31
to the ones who are Godfearing,
not far off.
This *is* what *is* promised for you, 50:32
for every penitent and guardian
who dreaded The Merciful in the unseen and drew 50:33
near with heart, *as* that which turns in repentance.
Enter you there in peace. 50:34
That *is* the Day of Eternity!
They *will have* what they will in it 50:35
and with Us *there is* yet an addition.
And how many have We caused to perish 50:36
before them of generations who were stronger
than they in courage
so that they searched about on the land.
Was there any asylum?
Truly in that *is* the reminder for him 50:37
who has been one who has heart

or gave listen by willingly having the ability to hear.
He has an attentive mind.
50:38 And certainly We created
the heavens and the earth
and whatever *is* between
in six days
and no exhaustion afflicted Us.
50:39 So have patience with whatever they say
and glorify with the praise of **your** Lord
before the coming up of the sun
and before sunset
50:40 and in the night glorify Him
and at the end part of the prostrations.
50:41 And listen on a Day
when one who cries out
will cry out from a near place,
50:42 on a Day when they will hear the Cry
with The Truth.
That *will be* the Day of going forth.
50:43 Truly *it is* We who give life and cause to die
and to Us *is* the Homecoming
50:44 on a Day when the earth
will be split open swiftly.
That *will be* an easy assembling for Us.
50:45 We *are* greater in knowledge *as* to what they say
and **you** *are* not haughty over them
so remind by the Quran whoever fears My threat.

Chapter 51
The Winnowing Winds (*al-Dhāriyāt*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
51:1 By the winnowing winds of ones that winnow
51:2 by the burden-bearers, the ones who carry
51:3 and the ones that run with ease
51:4 and the ones who distribute the command,
51:5 truly what you are promised *is* sincere.
51:6 And truly the judgment *is* that which surely falls.

By the heaven that *is* full of tracks, 51:7
you *are* ones who are at variance in your sayings. 51:8
He *is* mislead there by him who was misled. 51:9
Perdition to *those who* were to guess, 51:10
ones who are inattentive because of obstinacy. 51:11
They ask: When will the Day of Judgment be? 51:12
A Day when they *are* tried over the fire: 51:13
Experience your test. 51:14
This *is* that for which you had been seeking to hasten.
Truly the ones who are Godfearing *will be* 51:15
in the Garden and springs,
ones who take what their Lord has given them. 51:16
Truly they have been before this
—ones who are doers of good.
They had been slumbering little during the night. 51:17
And at the breaking of the day, 51:18
they ask for forgiveness.
And *there is* an obligation from their wealth 51:19
for the one who begs
and the one who is an outcast.
On the earth *are* signs for the ones who are certain 51:20
and in yourselves. 51:21
Will you not then perceive?
And in the heaven *is* your provision 51:22
as you are promised
by the Lord of the heaven and the earth. 51:23
It is truly The Truth
just *as* you yourselves speak.

* Sec. 2

Truly has the discourse about the honored guests 51:24
of Abraham approached you?
When they entered to him 51:25
they said: Peace,
he said: Peace to a folk,
ones who were unknown.
Then he turned upon his people 51:26
and brought about a fattened calf
so he brought it near to them. 51:27
He said: Will you not eat?

51:28 Then he sensed a fear of them.
They said: Be not in awe.
They gave him good tidings of a knowing boy.
51:29 Then his wife came forward with a loud cry.
She smote her face and said:
I *am* an old barren woman!
51:30 They said: Thus has **your** Lord spoken;
truly He *is* The Wise, The Knowing.

Part 27

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51:31 *Abraham* said: O ones who were sent,
what *is* your business?
51:32 They said: We were sent to a folk, ones who sin,
51:33 to send on them rocks of clay
51:34 marked by **your** Lord
for the ones who are excessive.
51:35 So We brought out those who had been in it
of the ones who believe.
51:36 But We found in it nothing
but a house of ones who submit.
51:37 And We left a sign in it
for those who fear the painful punishment.
51:38 And in Moses,
when We sent him to Pharaoh
with a clear authority.
51:39 Then *Pharaoh* turned away to his court. He said:
One who is a sorcerer, one who is possessed!
51:40 So We took him and his armies
and cast them forth into the water of the sea
and he *is* one who is answerable.
51:41 And in Ad, when We sent against them
the withering wind.
51:42 It forsaked not anything it approached,
but made it like it was decayed.
51:43 And in Thamud, when it was said to them:
Take joy for awhile.
51:44 Yet they defied the command of their Lord
so the thunderbolt took them
while they were looking on.
51:45 They were neither able to stand up

nor had they been ones who aid themselves.
And the folk of Noah from before; 51:46
truly they had been a folk, ones who disobey.

*

Sec. 3

And We built the heaven with potency 51:47
and truly We *are* ones who extend wide.
And the earth, We have spread it forth. 51:48
How excellent *are* the ones who spread!
And of everything We have created mates 51:49
so that perhaps you would recollect.
So run away towards God. 51:50
Truly I *am* to you a clear warner from Him.
And make not with God any other god. 51:51
Truly I *am* to you a clear warner from Him.
There approached not 51:52
those who *were* before them
any Messenger
but that they said: One who is a sorcerer
or one who is possessed!
Are they recommending this to one another? 51:53
Nay! They *are* a folk, ones who are defiant!
So turn away from them 51:54
that **you** *are* not one who is reproached.
And remind, 51:55
for truly the reminder profits
the ones who believe.
And I created not jinn and human kind 51:56
but that they worship Me.
I want no provision from them 51:57
nor want I that they should feed Me.
Truly God, He *is* The Provider, 51:58
The Possessor of Strength, The Sure.
And truly the impiety of those who do wrong 51:59
is like the impiety of their companions.
So let them not seek to hasten *the Judgment*.
Then woe to those who disbelieved 51:60
in that Day of theirs that they are promised.

Chapter 52
The Mount (*al-Ṭūr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
52:1 By the mount
52:2 and by a Book inscribed,
52:3 on an unrolled scroll of parchment
52:4 and by the frequented House
52:5 and by the exalted roof
52:6 and by the sea, that which is poured over.
52:7 Truly the punishment of **Your** Lord
is that which falls.
52:8 *There is* no one who averts it.
52:9 On a Day when the heaven will spin
a spinning
52:10 and the mountains will journey a journey,
52:11 then woe on a Day to the ones who deny,
52:12 those, they who are engaging in play,
52:13 on a Day they will be driven away with force
to the fire of hell with a driving away:
52:14 This *is* the fire which you had been denying!
52:15 *Is* this then sorcery or *is it that* you perceive not?
52:16 Roast you in it!
And whether you have patience,
or you patiently endure not,
it is all the same to you.
You *will be* only given recompense
for what you had been doing.
52:17 Truly the ones who are Godfearing
will be in Gardens and bliss,
52:18 ones who are joyful
for what their Lord has given them
and their Lord has protected them
from the punishment of hellfire.
52:19 Eat and drink wholesomely
because of what you had been doing.
52:20 They *will be* ones who are reclining
on couches arrayed

and We will give in marriage to them
lovely-eyed houris.
And those who have believed 52:21
and their offspring who followed them in belief,
We cause them to join their offspring
and we will not deprive them
of anything of their actions.
Every man *will be* pledged for what he has earned.
And We have furnished relief to them 52:22
with sweet fruit and meat
such *as* that for which they lust.
They will contend with one another for a cup 52:23
around which *there is* no idle talk
nor accusation of sinfulness.
And boys of theirs will go around them 52:24
as if they had been well-guarded pearls.
And some of them will come forward 52:25
to some others demanding of one another.
They would say: Truly we had been before 52:26
ones who are apprehensive among our people
but God has shown grace to us 52:27
and has protected us
from the punishment of the burning wind.
Truly we had been calling to Him before. 52:28
Truly He, He *is* The Source of Goodness,
The Compassionate.

* Sec. 2

So remind! 52:29
You *are* not, by the divine blessing of **your** Lord,
a soothsayer
nor one who is possessed.
Or they say: A poet. 52:30
We await for the misfortunes of fate for him.
Say: Await 52:31
for I *am* among the ones who are waiting.
Or are they commanded by 52:32
their faculties of understanding to this?
Or *are* they a folk, ones who are defiant?
Or say they: He has fabricated it. Nay! 52:33

They believe not.
52:34 Then let them bring a discourse like it
if they have been ones who are sincere.
52:35 Or *are* they created out of nothing
or *are* they creators of themselves?
52:36 Or created they the heavens and the earth? Nay!
They have not certainty.
52:37 Or *are* the treasures of **your** Lord
with them or are they registrars?
52:38 Or have they a ladder
by means of which they listen?
Then let ones who are listening
bring a clear authority.
52:39 Or has He daughters and they have sons?
52:40 Or ask **you** from them for a compensation
so that they *are* from something owed
ones who are to be weighed down?
52:41 Or *is* the unseen with them
and they write it down?
52:42 Or want they cunning?
But *it is* those who were ungrateful.
They *are* the ones who were outwitted.
52:43 Or have they a god other than God?
Glory be to God from all
that they ascribed partners with Him!
52:44 And if they were to consider
a piece of the heaven falling,
they would say: Heaped up clouds!
52:45 So forsake them until they encounter their day
in which they *will be* swooning.
52:46 A Day when their cunning will avail them not
at all nor will they be helped.
52:47 And truly for those who do wrong
there is a punishment besides that,
but most of them know not.
52:48 So have patience for the determination of **your** Lord,
for truly **you** *are* under Our eyes.
And glorify the praises of **your** Lord
when **you** have stood up at the time of *dawn*

and glorify at night 52:49
and the drawing back of the stars.

Chapter 53
The Star (*al-Najm*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
By the star when it is hurled to ruin, 53:1
neither has your companion gone astray 53:2
nor has he erred
nor speaks he for himself out of desire. 53:3
It is but a revelation that is revealed, 53:4
taught to him by The One Stronger in Strength, 53:5
Possessor of Forcefulness. Then he stood poised 53:6
while he *was* on the loftiest horizon. 53:7
Then he came to pass near and hung suspended 53:8
until he had been *at a distance* of two bow lengths or closer. 53:9
Then He revealed to His servant 53:10
what He revealed.
The mind lied not against what it saw. 53:11
Will you altercate with him 53:12
about what he saw?
And certainly he saw it another time 53:13
near the Lote Tree of the Utmost Boundary 53:14
near which *is* the Garden of the Place of Shelter, 53:15
when overcame the Lote Tree what overcame it. 53:16
The sight swerved not nor *was* it defiant. 53:17
Certainly he saw 53:18
some of the greatest signs of his Lord.
Have you then seen al-Lat and al-Uzza 53:19
and Manat, the third, the other? 53:20
Have you males and has He, females? 53:21
That then *is* an unfair division. 53:22
They *are* but names that you have named, 53:23
you and your fathers,
for which God has not sent forth any authority.
They follow nothing but opinion
and that for which their souls yearn.

And certainly has drawn near to them
the guidance from their Lord.
53:24 Or *will* the human being have what he covets?
53:25 Then to God *belongs* the Last and the First.
Sec. 2 *
53:26 And how many an angel in the heavens
is there whose intercession will avail nothing at all
except after God gives permission
to whom He wills and He is well-pleased.
53:27 Truly those who believe not in the world to come
name the angels with female names,
53:28 while they have no knowledge of it.
They follow nothing but opinion.
And truly opinion avails them not at all
against The Truth.
53:29 So turn aside from him who turns away
from Our Remembrance
and he wants nothing but this present life.
53:30 That *is* their attainment of knowledge.
Truly **your** Lord,
He *is* the One Who is greater in knowledge
of those who go astray from His way
and He *is* greater in knowledge
of those who are truly guided.
53:31 And to God *belongs*
whatever *is* in the heavens
and whatever *is* in and on the earth
that He may give recompense
to those who did evil
for what they have done
and give recompense
to those who did good with fairness,
53:32 those who avoid the major sins
and the indecencies,
but the lesser offenses.
Truly **your** Lord *is* One Who is Extensive
in forgiveness.
He *is* greater in knowledge of you
when He caused you to grow from the earth

and when you *were* an unborn child
in the wombs of your mothers.
So ascribe not purity to yourselves.
He *is* greater in knowledge of him who is
Godfearing.

*

Sec. 3

Have **you** considered him who turned away 53:33
and gave a little, giving grudgingly? 53:34
Is the knowledge of the unseen with him 53:35
so that he sees *it*?
Or *is* he told what *is* in the scrolls of Moses 53:36
and of Abraham who paid his account in full? 53:37
The burdened soul will not bear 53:38
the heavy load of another.
The human being has nothing 53:39
but what he endeavors for
and that his endeavor will be seen. 53:40
After that he will be given recompense 53:41
for it with a more true recompense.
And that towards **your** Lord *is* the Utmost Boundary. 53:42
And that *it is* He, 53:43
He Who causes laughter and causes weeping.
And that *it is* He, He Who causes to die and gives life. 53:44
And that *it is* He, He created the pairs, 53:45
male and female,
from seminal fluid when *it is* emitted 53:46
and that with Him *is* another growth. 53:47
And that *it is* 53:48
He, He Who Enriched and made rich.
And that *it is* He, He Who *is* the Lord of Sirius. 53:49
And that *it is* He, He Who caused to perish 53:50
the former Ad
and Thamud, 53:51
causing none to remain
and the folk of Noah before. 53:52
Truly they, they had been
they who do greater wrong
and ones who are defiant.
He has overthrown cities 53:53

that He caused to tumble,
53:54 then enwrapped them with what enwrapped.
53:55 Then which of the benefits of **your** Lord
will **you** quarrel with?
53:56 This *is* a warner
among the previous warnings.
53:57 The Day of Threat is threatening.
53:58 *There is* not other than God, One Who Uncovers it.
53:59 Then at this discourse you marvel?
53:60 And will you laugh and not weep
53:61 while you *are* ones who pass life in enjoyment?
53:62 So prostrate to God and worship *Him*.‡

Chapter 54
The Moon (*al-Qamar*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
54:1 The Hour neared
and the moon was split.
54:2 And if they see a sign, they turn aside
and say: Incessant sorcery!
54:3 And they deny and follow their own desires.
And every affair *is* that which is settled.
54:4 And certainly the tidings have drawn near to them
of that which was a deterrent,
54:5 that which is far reaching wisdom
yet warnings avail not.
54:6 So turn away from them.•
On a Day when The One Who Calls
will call to a horrible thing
54:7 their sight *will be* that which is humbled
and they will go forth from the tombs
as if they had been dispersed locusts,
54:8 ones who run forward with their eyes fixed in horror
towards The One Who Calls.
The ones who are ungrateful will say:
This *is* a difficult Day!
54:9 *The* folk of Noah denied before them.

They denied Our servant and said: One who is
possessed! And he was deterred.
So he called to his Lord *saying*: 54:10
I *am* one who was vanquished, so help me.
So We opened the doors of heaven 54:11
with torrential water.
And We caused the earth to gush forth with 54:12
springs so the waters *were* to meet one another
according to a measured command.
And We carried him 54:13
on a vessel of planks and caulked,
running under Our eyes, a recompense for *Noah* 54:14
whom had been disbelieved.
And certainly We have left this *as* a sign. 54:15
Then *is there* one who recalls?
So how had been My punishment and My warning? 54:16
And certainly We have made the Quran 54:17
easy *as* a Remembrance.
Then *is* there one who recalls?
Ad denied. 54:18
So how had been My punishment and My warning?
Truly We sent a raging wind against them 54:19
on a day of continuous misfortune,
tearing out humanity 54:20
as if they had been uprooted palm trees, uprooted.
So how had been My punishment and My warning? 54:21
And certainly We have made the Quran easy 54:22
as a Remembrance.
Then *is there* one who recalls?

* Sec. 2

Thamud denied the warning 54:23
for they said: 54:24
Are we to follow
a lone mortal from among us?
Truly we would be then going astray and insane.
Is it that the Remembrance 54:25
was cast down to *Salih* from among us?
Nay! He *is* a rash liar!
They will know tomorrow who the rash liar *is*! 54:26

54:27 Truly We *are* ones who send
the she-camel *as* a test for them.
So be on the watch for them
and maintain patience.
54:28 And tell them that the division
of the water *is* between them.
Every drink *was* one that was divided in turn.
54:29 But they cried out to their companion
and he took her in hand and crippled her.
54:30 So how had been My punishment and My warning?
54:31 Truly We sent against them one Cry
and they had become like straw
for the one who is a pen-builder.
54:32 And certainly We have made the Quran
easy *as* a Remembrance.
Then *is* there one who recalls?
54:33 The folk of Lot denied the warning.
54:34 Truly We sent against them a sand storm,
but the family of Lot.
We delivered them at the breaking of day
54:35 *as* a divine blessing from Us.
Thus We give recompense to him who gave thanks.
54:36 And certainly he had warned them of Our attack
but they quarreled over the warning.
54:37 And certainly they solicited his guests so
We obliterated their eyes.
Then experience My punishment and My warning.
54:38 And certainly it came in the morning,
early morning at dawn,
a settled punishment.
54:39 Then experience My punishment and My warning.
54:40 And certainly We have made the Quran
easy *as* a Remembrance.
Then *is* there one who recalls?

Sec. 3 *

54:41 And certainly drew near the warning
to the people of Pharaoh.
54:42 They denied Our signs, all of them.
So We took them with a taking,

One Who *is* Almighty, Omnipotent.
Are ones who are ungrateful better than those 54:43
or *have* you an immunity in the ancient scrolls?
Or say they: 54:44
We are aided altogether.
Their multitude will be put to flight 54:45
and they will turn their backs.
Nay! The Hour 54:46
is what has been promised them
and the Hour *will be*
more calamitous and more distasteful.
Truly ones who sin *are* going astray and insane. 54:47
On a Day they will be dragged into the fire 54:48
on their faces:
Experience the torch of Saqar!
Truly We have created all things 54:49
in measure
and Our command *is* not but 54:50
one as the twinkling of the eye.
And certainly We have caused to perish 54:51
their partisans.
Is there then one who recalls?
And each and everything they have accomplished 54:52
is in the ancient scrolls.
And every small and great thing 54:53
is that which was inscribed.
Truly the ones who are Godfearing 54:54
will be in Gardens and rivers,
in positions of sincerity 54:55
near an Omnipotent King.

Chapter 55
The Merciful (*al-Raḥmān*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
The Merciful. 55:1
He taught the Quran. 55:2
He created the human being. 55:3

55:4 He taught him the clear explanation.
55:5 The sun and the moon *are* to keep count.
55:6 And the stars and the trees both prostrate.
55:7 And the heaven He has exalted.
And He has set in place the Balance:
55:8 That you be not defiant in the Balance.
55:9 Set up the weighing with justice
and with equity and skimp not in the Balance.
55:10 And He has set the earth in place for the human race.
55:11 On and in it *are* many kinds of sweet fruit
and date palm trees with the sheaths of a fruit tree
55:12 and grains possessors of husks and fragrant herbs.
55:13 So which of the benefits of *the* Lord of you both
will you both deny?
55:14 He created the human being
from earth mud like potter's clay.
55:15 He created the ones who are the spirits
from a smokeless flame of fire.
55:16 So which of the benefits of *the* Lord of you both
will you both deny?
55:17 The Lord of the Two Easts
and the Lord of the Two Wests!
55:18 So which of the benefits of *the* Lord of you both
will you both deny?
55:19 He has let forth the two seas to meet one another.
55:20 Between them *is* a barrier
which they wrong not.
55:21 So which of the benefits of *the* Lord of you both
will you both deny?
55:22 From both of them go forth pearls and coral.
55:23 So which of the benefits of *the* Lord of you both
will you both deny?
55:24 His *are* ones that run with that which was
displayed in the sea like landmarks.
55:25 So which of the benefits of *the* Lord of you both
will you both deny?

Sec. 2 *

55:26 All who *are* in or on it *are*
ones who are being annihilated

yet the Countenance of **your** Lord will remain forever, 55:27
Possessor of The Majesty and The Splendor.
So which of the benefits of *the* Lord of you both 55:28
will you both deny?
Of Him asks whoever *is* in the heavens 55:29
and in and on the earth.
Every day He *is* on an affair.
So which of the benefits of *the* Lord of you both 55:30
will you both deny?
We will attend to you at leisure, 55:31
O you two dependents.
So which of the benefits of *the* Lord of you both 55:32
will you both deny?
O you both, assembly of jinn and human kind! 55:33
If you *are* able to pass through the areas
of the heavens and the earth,
then pass through *them*!
But you will not pass through
but with an authority.
So which of the benefits of *the* Lord of you both 55:34
will you both deny?
There will be sent against you both 55:35
a flame of fire and heated brass.
Will you not then help yourselves.
So which of the benefits of *the* Lord of you both 55:36
will you both deny?
Then when the heaven was split 55:37
and it became crimson like red leather,
so which of the benefits of *the* Lord of you both 55:38
will you both deny?
On that Day 55:39
no one will be asked about his impiety,
neither human kind nor ones who are spirits.
So which of the benefits of *the* Lord of you both 55:40
will you both deny?
Ones who sin will be known by their mark 55:41
and they will be taken
by their forelocks and their feet.
So which of the benefits of *the* Lord of you both 55:42

will you both deny?

55:43 This *is* hell which the ones who sin deny!

55:44 They will go around between it
and scalding boiling water!

55:45 So which of the benefits of *the* Lord of you both
will you both deny?

Sec. 3

55:46 For him who feared the station before his Lord
are two Gardens.

55:47 So which of the benefits of *the* Lord of you both
will you both deny?

55:48 Possessor of wide shade,

55:49 so which of the benefits of *the* Lord of you both
will you both deny?

55:50 Two springs will be running.

55:51 So which of the benefits of *the* Lord of you both
will you both deny?

55:52 In them both every kind
of sweet fruit of diverse pairs.

55:53 So which of the benefits of *the* Lord of you both
will you both deny?

55:54 Ones who are reclining on places of restfulness,
the inner linings of which *are* of brocade.
And the fruit plucked from trees while fresh,
ones that are drawn near from the two Gardens.

55:55 So which of the benefits of *the* Lord of you both
will you both deny?

55:56 In them both
are ones restraining their glances.
No human kind has touched them (f) sexually
before nor ones who are spirits.

55:57 So which of the benefits of the Lord of you both
will you both deny?

55:58 They *are as* if they *were* like rubies and coral.

55:59 So which of the benefits of *the* Lord of you both
will you both deny?

55:60 Is the recompense for kindness
other than kindness?

55:61 So which of the benefits of *the* Lord of you both

will you both deny?
Besides these *are* two other Gardens. 55:62
So which of the benefits of *the* Lord of you both will you both deny? 55:63
Dark green 55:64
So which of the benefits of *the* Lord of you both will you both deny? 55:65
In them both *are* two springs gushing. 55:66
So which of the benefits of *the* Lord of you both will you both deny? 55:67
In them both *are* sweet fruits and date palm trees and pomegranates. 55:68
So which of the benefits of *the* Lord of you both will you both deny? 55:69
In them both *are* the good works, fair. 55:70
So which of the benefits of *the* Lord of you both will you both deny? 55:71
Black-eye ones who *are* to be restrained in edifices. 55:72
So which of the benefits of *the* Lord of you both will you both deny? 55:73
No human kind has touched them sexually before nor ones who are spirits. 55:74
So which of the benefits of *the* Lord of you both will you both deny? 55:75
Ones who are reclining 55:76
on green pillows and fair carpets,
so which of the benefits of *the* Lord of you both will you both deny? 55:77
Blessed be the Name of **your** Lord 55:78
Possessor of The Majesty and The Splendor.

Chapter 56
The Inevitable (*al-Wāqiᶜah*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
When The Inevitable came to pass, 56:1
its descent *is* not that which lies. 56:2
It will be one that abases, one that exalts. 56:3

56:4 When the earth will rock with a rocking
56:5 and the mountains
are crumbled to dust, crumbling,
56:6 then they become dust scattered abroad.
56:7 And you have been of three diverse pairs.
56:8 Then the Companions of the Right Hand
—who *are* the Companions of the Right Hand?
56:9 And the Companions of the Left Hand
—who *are* Companions of the Left Hand?
56:10 And the Ones Who Take the Lead
are the ones who take the lead.
56:11 Those *are* the ones who were brought near
56:12 in the Gardens of Bliss.
56:13 A throng of the ancient ones
56:14 and a few of the later *ones*
56:15 *are* on lined couches,
56:16 ones who are reclining on them,
ones who are facing one another.
56:17 Immortal children circle around them
56:18 with cups and ewers
and goblets from springs of water.
56:19 Neither will they be ones who suffer headaches
nor will they be intoxicated.
56:20 And sweet fruit of what they may specify
56:21 and the flesh of birds
for which they lust
56:22 and lovely-eyed ones, black-eyed,
56:23 like the parable of the well-guarded pearls,
56:24 a recompense for what they had been doing.
56:25 They will not hear any idle talk in it
nor accusation of sinfulness,
56:26 but the saying of: Peace! Peace!
56:27 And the Companions of the Right Hand
—who *are* the Companions of the Right Hand?
56:28 Those among thornless lote-trees
56:29 and acacias, one on another
56:30 and spread out shade
56:31 and by outpoured water
56:32 and many sweet fruit.

There is neither that which was to be cut off 56:33
nor that which was inaccessible.
And *it is* an exalted place of restfulness. 56:34
Truly We have caused them to grow, *a good* forming, and 56:35
made them virgins, full of love, 56:36
of the same age, 56:37
for the Companions of the Right Hand. 56:38

* Sec. 2

A throng of the ancient ones 56:39
and a throng from the later *ones*. 56:40
And the Companions of the Left Hand— 56:41
who *are* the Companions of the Left Hand?
Those in burning wind and scalding water 56:42
and shade of black smoke, 56:43
neither that which is cool nor generous. 56:44
Truly they had been before ones who were given ease 56:45
and they had been persisting in tremendous wickedness. 56:46
And they had been saying: 56:47
When we have died
and have become *as* earth dust and bones,
will we then be ones who are raised up?
And also, our ancient fathers? 56:48
Say: Truly the ancient ones 56:49
and the later ones
will be ones who were to be gathered 56:50
to a time appointed on a known Day.
After that you, O ones who go astray, 56:51
are the ones who deny.
Certainly you *will be* ones who eat from the Zaqqum tree. 56:52
Then you *will be* ones who fill your bellies from it, 56:53
then ones who drink scalding water after it. 56:54
So you *will be* ones who drink 56:55
like the drinking of thirsty camels.
This *will be* their welcome 56:56
on the Day of Judgment!
We, We created you. 56:57
Why establish it not *as* true?
Have you considered what you spill *of human seed*? 56:58
Is it you create or *are* We the ones who are the creators? 56:59

56:60 We have ordained death among you
and We *are not* ones who were to be outrun
56:61 in that We will substitute your likenesses
and cause you to grow in what you know not.
56:62 And surely you have known the first growth.
Will you not then recollect?
56:63 Have you considered the soil that you till?
56:64 *Is it* you who sows it or *are* We the ones who sow?
56:65 If We will, We would make it into chaff
and you would continue to joke, *saying*:
56:66 We *are* ones who are debt-loaded!
56:67 Nay! We *are* ones who were to be deprived.
56:68 Have you considered the water that you drink?
56:69 *Is it* you who sent it forth from the cloud vapor
or *are* We the ones who send forth?
56:70 If We will, We would make it bitter.
Why then give you not thanks?
56:71 Have you considered the fire which you kindle?
56:72 *Is it* you who causes the tree to grow
or *are* We the ones who cause it to grow?
56:73 We have made it an admonition and sustenance
for ones who are desert people.
56:74 Then glorify with the name of **your** Lord, The Sublime.

Sec. 3 *

56:75 But no! I swear by the orbit of the stars
56:76 and truly *that is* an oath to be sworn
if you know, sublime.
56:77 Truly *it is* certainly a generous Recitation
56:78 in a well-guarded Book.
56:79 None touches it but the ones who are purified,
56:80 a sending down successively
from the Lord of the worlds.
56:81 Then *is it* this discourse
that you *are* ones who scorn?
56:82 And you make it your provision that you,
you deny *the Recitation*.
56:83 Then why not *intervene* when it reaches the wind-pipe
56:84 and *is it* you looking on at the time?
56:85 And We *are* nearer to him than you,

yet you perceive not.
Then why have you not been— 56:86
if you *are* not ones who were to be judged,
returning *the soul* if you have been ones who are sincere. 56:87
If he has been of ones who were brought near *to God,* 56:88
there is solace and fragrant herbs 56:89
and a Garden of Bliss.
And if he had been 56:90
of the Companions of the Right Hand
then: Peace for **you** 56:91
from the Companions of the Right Hand. 56:92
And yet if he had been of the ones who go astray, 56:92
ones who deny, then a welcome of scalding water 56:93
and broiling in hellfire. 56:94
Truly this *it is* The Truth of certainty. 56:95
So glorify the Name of **your** Lord, 56:96
The Almighty.

Chapter 57
Iron (*al-Ḥadīd*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Whatever *is* in the heavens glorifies God 57:1
and *whatever is* in and on the earth.
And He *is* The Almighty, The Wise.
To Him *belongs* the dominion 57:2
of the heavens and the earth.
He gives life and causes to die.
And He *is* Powerful over everything.
He *is* The First and The Last, 57:3
The One Who is Outward
and The One Who is Inward
and He *is* Knowing of everything.
It *is* He Who created the heavens and the earth 57:4
in six days.
Then He turned His attention to the Throne.
He knows what penetrates into the earth
and what goes forth from it

and what comes down from the heaven
and what goes up to it and He *is* with you
wherever you have been.
And God *is* Seeing of what you do.
57:5 To Him *belongs* the dominion
of the heavens and the earth.
All commands return to God.
57:6 He causes the nighttime to be interposed
into the daytime
and causes the daytime to be interposed
into the nighttime.
And He *is* Knowing
of whatever *is* in the breasts.
57:7 Believe in God and His Messenger
and spend out of what He has made you
ones who are successors in it.
Those of you who have believed
and have spent, for them
is a great compensation.
57:8 And what *is* the matter with you
that you believe not in God
while the Messenger calls to you
to believe in your Lord
and He has taken your solemn promise,
if you have been ones who believe?
57:9 *It is* He Who sends down
to His servant clear portents, signs,
that He may bring you out
from the shadows into the light.
And truly God
is to you Gentle, Compassionate.
57:10 And what *is* the matter with you
that you not spend in the way of God?
And to God *belongs* the heritage
of the heavens and the earth?
Not on the same level *are* those among you
who spent before the victory and fought.
Those *are* more sublime in degree
than those who spent afterwards and fought.

And God has promised fairness to all.
And God is Aware of what you do.

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Sec. 2

Who *is* he who will lend to God a fair loan 57:11
that He may multiply it for him
and he will have a generous compensation?
On a Day **you** shall see 57:12
the ones who are male believers
and the ones who are female believers,
their light coming eagerly in advance of them
and on their right: Good tidings for you this Day,
Gardens beneath which rivers run,
ones who will dwell in them forever.
That *is* the winning the sublime triumph!
On a Day will say
the ones who are male hypocrites 57:13
and the ones who are female hypocrites
to those who have believed:
Wait for us that we may borrow
a light from your light.
It will be said: Return behind
and search out for a light.
There would be a fence set up between them
for which *there is* a door.
That which is inward *is* mercy
and that which is outward
is towards the punishment.
The hypocrites will cry out *to the believers*: 57:14
Had we not been with you?
They will say: Yea!
And you let yourselves be tempted
and you awaited and you *were* in doubt
and you were deluded
by following your fantasies
until the command of God drew near
and the deluder deluded you in regard to God. 57:15
So this Day ransom will not be taken
from you nor from those who were ungrateful.
Your place of shelter *is* the fire. *It is* your defender

and how miserable the Homecoming!
57:16 Was it not the time for those who had believed
that their hearts be humbled
by the Remembrance of God
and to The Truth that had come down to them
and that they not become
like those who were given the Book before?
Then the space of time *was* long for them
so their hearts became hardened
and many of them
were ones who disobey.
57:17 Know you that God gives
life to the earth after its death.
Surely We have made manifest the signs to you
so that perhaps you would be reasonable.
57:18 Truly the ones who are charitable males
and the ones who are charitable females
and who lend a fair loan to God,
it will be multiplied for them
and for them *there is* a generous compensation.
57:19 And those who have believed in God
and His Messengers,
those, they *are* the just persons
and the witnesses to their Lord.
For them *is* their compensation
and their light.
And those who were ungrateful
and denied Our signs,
those *are* the Companions of Hellfire
Sec. 3 *
57:20 Know that this present life
is only a pastime, a diversion and an adornment
and a mutual boasting among you
and a rivalry in respect to wealth and children
as the likeness of plenteous rain water.
The plants impressed ones who are ungrateful.
After that it withers,
becoming yellow.
After that it becomes chaff

while in the world to come
there is severe punishment
and forgiveness from God and contentment.
And this present life *is* nothing
but a delusion of enjoyment.
Race towards forgiveness from your Lord 57:21
and *towards* the Garden
whose depth *is as* the breadth
of the heavens and earth.
It was prepared
for those who have believed in God
and His Messengers.
That *is* the grace of God.
He gives it to whom He wills.
And God *is* The Possessor of the Sublime Grace. 57:22
And no affliction lights on the earth
nor on yourselves
but *it is* in a Book that We fashioned before.
Truly that is easy for God so that you not grieve 57:23
over what has slipped away from you
nor be glad
because of what has been given to you.
And God loves not any proud, boastful *one*. 57:24
Those who are misers
and who command humanity to miserliness.
And whoever turns away, then God,
He *is* The Sufficient, The Worthy of Praise.
Certainly We have sent Our Messengers 57:25
with the clear portents
and We sent forth with them the Book
and the Balance
so that humanity may uphold equity.
And We sent forth iron
in which *is* vigorous might
and profits for humanity
that perhaps God would know
those who help Him
and His Messengers in the unseen.
Truly God *is* Strong, Almighty.

Sec. 4

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57:26 And certainly We sent Noah and Abraham
and We assigned to their offspring
prophethood and the Book
and of them *are* ones who are truly guided
while many of them *are* ones who disobey.

57:27 After that We sent Our Messengers
following in their footsteps
and We sent following them Jesus son of Mary
and We gave him the Gospel and We assigned in
the hearts of those who followed him,
tenderness and mercy.
But *as* for monasticism, they made it up *themselves*.
We prescribed it not for them
but they were looking for the contentment of God.
Then they gave it not the attention,
giving its right attention
so We gave those who believed among them
their compensation and many of them
are ones who disobey.

57:28 O those who have believed!
Be Godfearing of God
and believe in His Messenger.
He will give you a like part of His mercy.
And He assigns you a light to walk by.
And He will forgive you.
And God *is* Forgiving, Compassionate.

57:29 Certainly the People of the Book may know
that they have no power over anything
• of the grace of God
and that the grace of God *is* in the hand of God.
He gives it to whomever He wills.
And God *is* Possessor of the Sublime Grace.

Part 28

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Chapter 58
She Who Disputes (*al-Mujādilah*)

Sec. 1

In the Name of God,
The Merciful, The Compassionate

Surely God has heard the saying 58:1
of she who disputes with **you** about her spouse
and she complains to God
and God hears the conversing between you both.
Truly God *is* Hearing, Seeing.
Those of you 58:2
who say to their wives: *Be as my mother's back,*
they (f) *are* not your mothers.
Their mothers *are* only those who gave them birth.
And truly they say a saying of
one who is immoral
and an untruth.
And truly God *is* Pardoning, Forgiving.
And those who *say*: 58:3
Be as my mother's back to their wives
and after that retract what they have said,
then let go of a bondsperson
before they both touch one another.
That *is* of what you are admonished.
And God is Aware of what you do.
He who finds not *such means* then formal fasting 58:4
for two successive months
before they both touch one another
and for him who is unable *to fast,*
the feeding of sixty needy *persons.*
That *is* so that you may believe in God
and His Messenger.
And those *are* the ordinances of God.
And for the ones who are ungrateful,
a painful punishment.
Truly those who oppose God 58:5
and His Messenger,
they were suppressed
as those before them had been suppressed.
And surely We have sent forth
clear portents, signs.
For ones who are ungrateful
is a despised punishment on a Day
when God will raise them up altogether 58:6

and tell them of what they did.
God has counted it
while they have forgotten it.
And God *is* a Witness over everything.

Sec. 2

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58:7 Have **you** not considered that God knows
whatever *is* in the heavens
and whatever *is* in and on the earth.
There is no conspiring secretly of three,
but He *is* their fourth nor of five,
but He *is* the sixth nor of fewer than that
nor of more, but He *is* with them
wherever they might be.
After that He will tell them of what they did
on the Day of Resurrection.
Truly God *is* Knowing of everything.

58:8 Have **you** not considered
those who were prohibited
from conspiring secretly?
After that they revert
to what they were prohibited from
and hold secret counsel
in sin and deep-seated dislike
and in opposition to the Messenger.
And when they drew near to **you**
they gave **you** greetings with that with which
God gave not *as* a greeting to **you**
and they say to themselves:
Why punishes us not God for what we say?
Hell will be enough for them. They will roast in
it. Then how miserable the Homecoming!

58:9 O those who have believed!
When you hold secret counsel,
hold not secret counsel
in sin and deep-seated dislike
and in opposition to the Messenger
but hold secret counsel
for virtuous conduct and God-consciousness
and be Godfearing of God

before Whom you will be assembled.
Conspiring secretly *is* only from Satan 58:10
that he may dishearten those who have believed.
But he *is* not one who is harmed at all,
but with the permission of God.
In God let the ones who believe put their trust.
O those who have believed!
When *it is* said to you: 58:11
Make ample space in the assemblies,
then make room.
God will make room for you.
And when *it is* said:
Move up, then move up.
God will exalt those among you
who have believed
and those who were given knowledge
in degrees.
And God is Aware of what you do.
O those who have believed! 58:12
When you consulted with the Messenger,
put charity forward in advance
of your conversing privately.
That *is* better for you and purer.
But if you find not *the means*,
then truly God
is Forgiving, Compassionate.
Are you apprehensive to put forward charity 58:13
before your conversing privately?
If then you accomplish it not,
God has turned in forgiveness to you.
Perform the formal prayer
and give the purifying alms
and obey God and His Messenger.
And God is Aware of what you do.

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Sec. 3

Have **you** considered 58:14
those who turn in friendship
to a folk against whom God *is* angry?
They *are* not of you nor *are you* of them

and they swear to a lie
while they know.
58:15 God has prepared a severe punishment for them.
Truly they, how evil *is* what they had been doing!
58:16 They have taken their oaths to themselves
as a pretext
and they have barred from the way of God.
58:17 So for them *is* a despised punishment.
Avails them not their wealth
and their children against God at all.
Those *will be* the Companions of the Fire.
58:18 They, ones who will dwell in it forever.
On a Day when God will raise them up altogether.
Then they will swear to Him *as* they swear to you,
assuming that they are something.
They, they *are* ones who lie.
58:19 Satan has gained mastery over them
so he has caused them to forget
the Remembrance of God.
Those *are* of the Party of Satan.
Regard the Party of Satan.
They *will be* the ones who are losers.
58:20 Truly those who oppose God
and His Messenger,
those *are* among the humbled in spirit.
58:21 God has prescribed: I will prevail,
truly I and My Messengers.
Truly God *is* Strong, Almighty.
58:22 **You** shall not find any folk who believe in God
and the Last Day who make friends
with those who have opposed God
and His Messenger
even though they had been their fathers
or their sons or their brothers
or their kinspeople.
Those, He has prescribed belief in their hearts
and confirmed them with a Spirit from Himself
and He will cause them to enter Gardens
beneath which rivers run

as ones who will dwell in them forever.
God has been well-pleased with them
and they have been well-pleased with Him.
Those *are* the Party of God.
Regard the Party of God.
They *are* the ones who prosper.

Chapter 59
The Banishment (*al-Ḥashr*)

In the Name of God,
The Merciful, The Compassionate — Sec. 1
Whatever *is* in the heavens glorified God — 59:1
and whatever *is* in and on the earth.
And He *is* The Almighty, The Wise.
It is He Who drove out those who were ungrateful — 59:2
—among the People of the Book—
from their abodes at the first assembling.
You thought that they would not go forth
and they thought
that they *were* ones who were secure
in their fortresses from God.
But God approached them
from where they anticipate not
and He hurled alarm into their hearts.
They devastate their own houses
with their own hands
and the hands of the ones who believe.
Then learn a lesson,
O those imbued with sight!
If God had not prescribed banishment for them, — 59:3
He would have punished them
in the present
and for them in the world to come
would be the punishment of the fire.
That *is* because they made a breach with God — 59:4
and His Messenger.
And whoever makes a breach with God,
then truly God *is* Severe in repayment.

59:5 Whatever palm trees you severed
or left them *as* ones that arise from their roots,
it was with the permission of God
and so that He might cover with shame
the ones who disobey.
59:6 And what God gave *as* spoils of war
to His Messenger from them,
you spurred not an animal for *an expedition*,
neither any horse nor riding camel
but God gives authority to His Messengers
over whomever He wills.
And God *is* Powerful over everything.
59:7 What God gave to His Messenger *as* spoils of war
from the people of the towns *is* for God and His
Messenger and the possessors of kinship
and the orphans and the needy
and the traveler of the way
so that it may not change hands
between the rich among you.
And whatever the Messenger gives you, take it.
And refrain yourselves
from what he prohibits you.
And be Godfearing of God.
Truly God *is* Severe in repayment.
59:8 For the poor who *were* of the ones who emigrate,
those who were driven out from their abodes
and lost their property looking for grace from God
and His contentment and they help God
and His Messenger, *there is also a share*.
Those, they *are the* ones who are sincere.
59:9 And those who had taken their abodes
and had *abided* in belief before them,
love them who emigrated to them
and they find not in their breasts any need
for what *the emigrants* were given
and hold them in greater favor over themselves
even though they themselves had been in destitution.
And whoever *is* protected from his own stinginess,
then those *are* the ones who prosper.

And those who drew near after them, 59:10
they say: Our Lord!
Forgive us and our brothers
who have preceded us in belief
and make not in our hearts any grudge
against those who have believed.
Our Lord!
Truly **You** *are* Gentle, Compassionate.
*
Sec. 2
Have **you** not considered 59:11
those who *are* ones who are hypocrites?
They say to their brothers,
those who were ungrateful
among the People of the Book:
If you were driven out,
we certainly will go forth with you
and we will never obey anyone against you ever.
And if you were fought against,
we will certainly help you.
And God bears witness
that they truly *are* ones who lie.
Certainly if they *are* driven out, 59:12
they will not go forth with them.
And if they *are* fought against
they will not help them.
And if they helped them,
they would turn their backs.
After that they will not be helped.
Truly you *are* a more severe fright 59:13
in their breasts than God.
That *is* because they *are* a folk who understand not.
They fight not against you altogether, 59:14
but in fortified towns or from behind walls.
Their might among themselves *is* very severe.
You would assume them united,
but their hearts *are* towards diverse ends.
That *is* because
they *are* a folk
who are not reasonable.

59:15 As the likeness of those who *were* before them;
they experienced the immediate mischief
of their affair and for them
is a painful punishment.
59:16 As the likeness of Satan
when he said to the human being:
Be Ungrateful! Then when he was ungrateful,
Satan said: I *am* free of you.
I fear God, the Lord of the worlds.
59:17 The Ultimate End of both of them
will be that they *be* in the fire,
ones who will dwell in it forever.
And that *is* the recompense
of the ones who are unjust.

Sec. 3 *

59:18 O those who have believed!
Be Godfearing of God.
And let every soul look
on what it has put forward for tomorrow
and be Godfearing of God.
Truly God *is* Aware of what you do.
59:19 And be not like those who forgot God
and He caused them to forget themselves.
Those, they *are* the ones who disobey.
59:20 The Companions of the Fire *are* not equal
to the Companions of the Garden.
The Companions of the Garden,
they *are* the ones who are victorious.
59:21 If We had sent forth this, the Quran,
on a mountain, you would have seen it
as one that is humbled, one that is split open from
dread of God. And such *are* the parables
that We propound for humanity
so that perhaps they would reflect.
59:22 He *is* God; *there is* no god but He,
The One Who Has Knowledge
of the unseen and the visible.
He *is* The Merciful, The Compassionate.
59:23 He *is* God besides whom *there is* no god but He,

The King, The Holy,
The Peaceable, The Bestower, The Preserver,
The Almighty, The Compeller,
The One Who is Supreme.
Glory be to God
above whatever partners they ascribe *with Him*.
He *is* God, The Creator, 59:24
The One Who Fashions,
The One Who is The Giver of Form.
To Him *belongs* the Fairest Names.
Whatever *is* in the heavens glorifies Him
and *whatever is* in and on the earth
and He *is* The Almighty, The Wise.

Chapter 60
She Who is Put to a Test (*al-Mumtaḥinah*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
O those who have believed! 60:1
Take not My enemies to yourselves
and your enemies *as* protectors,
giving a proposal of affection
towards them while they have been ungrateful
for what has drawn near to you of The Truth.
They have driven out the Messenger
and yourselves because you believe in God your Lord.
If you have been going forth to struggle
in My way and look for My goodwill,
take them not *as* friends.
You keep secret affection for them
and yet I *am* Greater in Knowledge
of what you have concealed
and what you have spoken openly.
And whoever accomplishes that among you,
surely he has gone astray from the right path.
If they come upon you, 60:2
they *will be* enemies against you,
extending their hands against you

and their tongues with evil.
And they wished that you would be ungrateful.
60:3 Your blood relations will never profit you
nor your children.
On the Day of Resurrection,
He will distinguish among you.
And God *is* Seeing of what you do.
60:4 Surely there had been a fair,
good example for you
in Abraham
and those with him when they said to their folk:
Truly we *are* released from obligation to you
and whatever you worship other than God.
We disbelieved in you.
There has shown itself between us
and between you enmity and hatred eternally
until you believe in One God,
but for Abraham saying to his father:
Truly I will ask for forgiveness for **you**
and I possess not anything for **you** before God.
Our Lord! In **You** we have put our trust
and to **You** we are penitent
and to **You** *is* the Homecoming!
60:5 Our Lord!
Make us not be a cause of their pleasure
for those who were ungrateful
and forgive us.
Our Lord!
truly **You**, **You** *are* The Almighty, The Wise.
60:6 Certainly there has been a fair,
good example in them for you
for those who have been hoping for God
and the Last Day.
And whoever turns away,
then truly God,
He *is* Sufficient, Worthy of Praise.

Sec. 2 *

60:7 Perhaps God will assign between you
and between those with whom you

are at enmity, affection.
And God *is* Powerful.
And God
is Forgiving, Compassionate.
God prohibits you not from those 60:8
who fight not against you
because of *your* way of life
nor drive you out of your abodes.
So be good and be ones who are equitable towards
them. Truly God loves the ones who are equitable.
God prohibits you not but from those who fought 60:9
against you because of *your* way of life
and drive you out of your abodes
and *were* behind those who were expelling you,
that you turn to them in friendship.
And whoever turns to them in friendship,
then those, they *are* the ones who are unjust.
O those who have believed! 60:10
When ones who are female believers drew near to you,
ones who emigrate, put them to a test.
God *is* Greater in Knowledge *as* to their (f) belief.
Then if you knew that,
they *are* ones who are female believers,
return them (f) not to the ones who are ungrateful.
They (f) *are* not allowed to those men (m)
nor *are* those men lawful for them (f).
And give those men what those men have spent.
There is no blame on you (m)
that you males marry them (f)
when you have given them (f) their compensation.
And hold back *conjugal* ties
with the ones who are ungrateful
and ask for what you males have spent
and let them ask for what those males have spent.
That *is* the determination of God.
He gives judgment among you.
And God *is* Knowing, Wise.
And if any 60:11
slip away from you

of your wives to the ones who are ungrateful,
then you retaliate and give the like
to those whose wives have gone
of what they have spent.
And be Godfearing of God in Whom
you *are* ones who believe.

60:12 O Prophet!
When drew near to **you**
the ones who are female believers
to take the pledge of allegiance
to **you** that they will not ascribe
any partners with God nor will they steal
nor will they commit adultery
nor will they kill their children
nor will they approach making false charges
that they devise
between their (f) hands and their feet (f)
and that they rebel not against **you**
• in anything that is moral,
then take their (f) pledge of allegiance
and ask forgiveness from God for them.
Truly God *is* Forgiving, Compassionate.

60:13 O those who have believed!
Turn not in friendship to a folk
against whom God *is* angry.
Surely they have given up hope
for the world to come,
just *as* have given up hope
—the ones who are ungrateful—
of the occupants of the graves.

Chapter 61
The Ranks (*al-Ṣaff*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
61:1 Whatever *is* in the heavens glorifies God
and whatever *is* in and on the earth.
And He *is* The Almighty, The Wise.

O those who have believed! 61:2
Why say you what you accomplish not?
It is most troublesome, repugnant to God 61:3
that you say what you accomplish not.
Truly God loves those who fight in His way, 61:4
ones ranged in rows *as* if they *were*
a well-compacted structure.
And when Moses said to his folk: 61:5
O my folk! Why inflict torment on me
while surely you know that
I *am* the Messenger of God to you.
So when they swerved,
God caused their hearts to swerve.
And God guides not the folk, the ones who disobey.
And when Jesus son of Mary said: 61:6
O Children of Israel!
I *am* the Messenger of God to you,
one who establishes *as* true
what *was* in advance of me in the Torah
and one who gives good tidings
of a Messenger to approach after me.
His name *will be* Ahmad.
But when he brought about the clear portents to them,
they said: This *is* clear sorcery!
And who has done greater wrong 61:7
than the one who devised a lie against God
while he *is* being called to submission?
And God guides not the unjust folk.
They want to extinguish the light of God with their 61:8
mouths and God *is* One Who is Fulfiller of His light
even though the ones who are ungrateful disliked it.
He *it is* Who has sent His Messenger 61:9
with guidance and the way of life of The Truth
to uplift it over all other ways of life
even though the ones who are polytheists disliked it.

* Sec. 2

O those who have believed! 61:10
Shall I point you to a transaction
that will rescue you from a painful punishment?

61:11 You believe in God and His Messenger
and struggle in the way of God
with your wealth and your lives.
That *is* better for you if you would know.
61:12 He will forgive you your impieties
and cause you to enter into Gardens
beneath which rivers run
and into good dwellings
in the Gardens of Eden.
That *is* the winning the sublime triumph.
61:13 And with *God is* another *thing* you love.
Help *is* from God and victory in the near future
so give good tidings to the ones who believe.
61:14 O those who have believed!
Be helpers of God *as* Jesus son of Mary
said to the disciples:
Who *are* my helpers for God;
the disciples said:
We *are* the helpers for God.
Then a section believed
of the Children of Israel
and a section was ungrateful
so We confirmed those who believed
against their enemies
and they became ones who were uppermost.

Chapter 62
The Congregation (*al-Jumuᶜah*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
62:1 Whatever *is* in the heavens glorifies God
and whatever *is* in and on the earth,
The King, The Holy, The Almighty, The Wise.
62:2 He *it is* Who raises up among the unlettered
a Messenger from among them
recounting His signs
to them and making them pure
and teaching them the Book and wisdom

even though they had been before
certainly clearly going astray
and also to others among them 62:3
who have not yet joined them.
And He *is* The Almighty, The Wise.
That *is* the grace of God. 62:4
He gives it to whom He wills.
And God *is* Possessor of the Sublime Grace.
The parable 62:5
of those who were entrusted with the Torah,
but then carries it not *is as* the parable
of a donkey who carries writings.
How miserable
is the parable of a folk
who deny the signs of God!
And God guides not the unjust folk.
Say: O those who became Jews! 62:6
If you claimed that you *are* the protectors of God
to the exclusion of humanity,
then covet death
if you have been ones who are sincere.
But they will not covet it ever 62:7
because of what their hands have put forward.
And God *is* Knowing of the ones who are unjust.
Say: Truly the death that you run away from, 62:8
then it *will be* truly that which you encounter.
After that you will be returned
to the One Who has Knowledge
of the unseen and the visible.
Then He will tell you what you had been doing.

* Sec. 2

O those who have believed! 62:9
When the formal prayer *is* proclaimed
on the day of congregation,
then hasten to the Remembrance of God
and forsake trading.
That *is* better for you
if you had been knowing.
Then when the formal prayer has ended, 62:10

be you dispersed through the earth,
looking for the grace of God.
And remember God frequently
so that perhaps you would prosper.
62:11 And when they consider a transaction or a diversion,
they break away towards it
and leave **you** *as* one who is standing up.
Say: What *is* with God
is better than any diversion
or any transaction.
And God *is* The Best of the ones who provide.

Chapter 63
The Hypocrites (*al-Munāfiqūn*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
63:1 When the ones who are hypocrites
drew near to you, they said:
We bear witness
that **you** *are* truly the Messenger of God.
And God knows that **you** *are* truly His Messenger
and God bears witness
that the ones who are hypocrites *are* ones who lie.
63:2 They have taken their oaths to themselves
as a pretext.
Then they barred from the way of God.
Truly they, how evil *is* what they have been doing!
63:3 That *is* because they believed
and then disbelieved, so a seal was set
on their hearts so they understand not.
63:4 When you see them,
their physiques impress **you**
and when they speak, **you** hear their saying.
They have been *as* propped up timber.
They assume that every Cry *is* against them.
They *are* the enemy so beware of them.
May God take the offensive.
Where are they misled!

When *it is* said to them: Approach now. 63:5
The Messenger of God asks forgiveness for you.
They twist their heads
and you would see them dissuading
while they *are* ones who grow arrogant.
It is the same to them whether **you** would ask 63:6
for forgiveness for them or ask not for forgiveness
for them.
God will never forgive them.
Truly God guides not the disobedient folk.
Those, they who say: Spend not 63:7
on such ones who are with the Messenger of God
until they break away
and to God *belongs*
the treasures of the heavens and the earth
but the ones who are hypocrites understand not.
They say: If we returned to the city, 63:8
certainly the more mighty would drive out
the humble in spirit from it.
Yet to God *belongs* the great glory
and to His Messenger
and to the ones who believe.
But the ones who are hypocrites know not.

* Sec. 2

O those who have believed! 63:9
Let not your wealth divert you
nor your children
from the Remembrance of God.
And whoever accomplishes that,
then those *are* the ones who are losers.
And spend what We have provided you 63:10
before death approaches to any of you.
Then he will say: My Lord!
If only **You** would be charitable and be among
the ones who are in accord with morality.
But God will never postpone *it*
for a soul when its term has drawn near. 63:11
And God is Aware of what you do.

Chapter 64
The Mutual Loss and Gain (*al-Taghābun*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
64:1 Whatever *is* in the heavens glorifies God
and whatever *is* in and on the earth.
His *is* the dominion and to Him
belongs all the praise.
And He *is* Powerful over everything.
64:2 He *it is* Who has created you:
So some of you *are* ones who disbelieve
and some of you *are* ones who believe.
And God is Seeing of what you do.
64:3 He has created the heavens
and the earth with The Truth
and He has formed you and formed your forms well.
And to Him *is* the Homecoming!
64:4 He knows what *is* in
the heavens and the earth
and He knows what you keep secret
and what you speak openly.
And God *is* Knowing of what *is* in the breasts.
64:5 Has there not approached you the tiding
of those who were ungrateful before?
They experienced the mischief of their affair
and *there is* a painful punishment for them.
64:6 That *was* because their Messengers approach them
with the clear portents,
but they said:
Will mortals guide us?
So they were ungrateful and turned away.
And God *is* Sufficient.
And God *is* Rich, Worthy of Praise.
64:7 Those who were ungrateful claimed
that they will never be raised up.
Say: Yea! By my Lord,
you will certainly be raised up.
After that you will be told of what you did.

And that *is* easy for God.
So believe in God and His Messenger 64:8
and in the Light which We have sent forth.
And God *is* Aware of what you do.
On a Day when He will amass you 64:9
for the Day of Gathering,
that *will be* the day of the mutual loss and gain.
And whoever believes in God
and one who has acted in accord with morality,
He will absolve him of his evil deeds
and He will cause him to enter Gardens
beneath which rivers run
as ones who will dwell in them forever.
That *will be* the sublime triumph.
But for those who were ungrateful and denied 64:10
Our signs, those *are* the Companions of the Fire,
ones who will dwell in it forever.
And how miserable the Homecoming!

* Sec. 2

No affliction would light 64:11
but with the permission of God.
Whoever believes in God,
He guides his heart.
And God *is* Knowing of everything.
And obey God and obey the Messenger. 64:12
Then if you turn away,
then *it is* only for Our Messenger
the delivering the clear message.
God, *there is* no god but He. 64:13
And in God
let the ones who believe put their trust.
O those who have believed! 64:14
Truly *there are* among your wives
and your children enemies for you,
so beware of them.
And if you would pardon, overlook and forgive,
then truly God *is* Forgiving, Compassionate.
Your wealth and your children *are* only a test. 64:15
And God, with Him *is* a sublime compensation.

64:16 So be Godfearing of God *as* much *as* you are able
and hear and obey and spend.
That *is* good for yourselves.
And whoever *is* protected
from his own stinginess,
then those, they *are* the ones who prosper.
64:17 If you lend to God a fair loan,
He will multiply it for you and will forgive you.
And God *is*
Ready to Appreciate, Forbearing,
64:18 One Who has Knowledge
of the unseen and the visible,
The Almighty, The Wise.

Chapter 65
Divorce (*al-Ṭalāq*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
65:1 O Prophet! When you divorced your wives,
then divorce them (f) after their (f) waiting periods
and count their (f) waiting periods.
And be Godfearing of God, your Lord;
and drive them not out from their (f) houses
nor let them (f) go forth
unless they (f) approach a glaring indecency.
These *are* the ordinances of God.
And whoever violates
the ordinances of God,
then truly he has done wrong to himself.
You *are* not informed
so that perhaps God
would cause to evoke something after that affair.
65:2 Then when they (f) have reached their (f) term,
either hold them (f) back *as* one who is honorable
or part from them *as* one who is honorable.
And call to witness two possessors of justice
from among you
and perform testimony for God.

That is admonished for whomever
has been believing in God
and the Last Day.
And he who is Godfearing of God,
He will make a way out for him.
And He will provide him 65:3
with where he not anticipate.
And whoever puts his trust in God,
then He *will be* enough for him.
God is One Who Reaches through His command.
Surely God has assigned a measure to everything.
And *as* for those who give up hope 65:4
of menstruation among your women,
if you *are* in doubt,
their (f) waiting period is three months
and for those who have not yet menstruated.
As for those who are imbued with pregnancy,
their (f) term is until they bring forth a baby.
And whoever is Godfearing of God,
He will make his affair easy for him.
That *is* the command of God 65:5
which He has sent forth to you.
And whoever is Godfearing of God,
He will absolve him of his evil deeds
and will enhance for him a compensation.
Cause them to dwell where you inhabited 65:6
according to what you are able to afford
and press them not to put them in straits.
And if they are imbued with pregnancy,
then spend on them
until they bring forth their baby.
And if they breast feed for you,
give them their compensation.
And each of you take counsel between you
as ones who were honorable.
But if you make difficulties for one another,
then another may breast feed.
The possesssor of plenty spends from his plenty. 65:7
And he whose provisions were measured,

he will spend out of what God has given him.
And God places not a burden on any person
beyond what He has given him.
God will make ease after hardship.

Sec. 2

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65:8 How many a town has defied the command
of its Lord and His Messengers,
so we made a reckoning, a severe reckoning
and We punished it *with* a horrible punishment.
65:9 So it experienced the mischief of its affair
and the Ultimate End of its affair had been loss.
65:10 God prepared for them a severe punishment
so be Godfearing of God, O those imbued with
intuition, those who have believed.
Surely God has sent forth to you a Remembrance,
65:11 a Messenger, who recounts to you
the signs of God, ones that are made manifest,
that he may bring out those who have believed
and the ones who have acted in accord with morality
from the shadows to the light.
And whoever believes in God
and one who acts in accord with morality,
He will cause him to enter into Gardens
beneath which rivers run,
ones who will dwell in them forever, eternally.
Surely God *has made*
a good provision for him.
65:12 *It is* God Who created the seven heavens
and of the earth, *a similar number* like them.
The command comes forth between them
so that you would know that God *is* Powerful
over everything and that God truly
is One Who Comprehends everything in *His*
Knowledge.

Chapter 66
Forbidding (*al-Taḥrīm*)

In the Name of God,

The Merciful, The Compassionate Sec. 1
O Prophet! Why have **you** forbidden 66:1
what God has permitted to **you** looking
for the goodwill of **your** wives?
And God is Forgiving, Compassionate.
God has imposed on you the dissolution 66:2
of *such of* your oaths.
And God is your Defender.
And He is The Knowing, The Wise.
And *mention* when the Prophet 66:3
confided to one of his wives a discourse.
She then told it to another.
God disclosed to him of it.
He acquainted her with some of it
and turned aside some of it.
When he told her about it, she said:
Who communicated this to you?
He said: The Knowing, The Aware has told me.
If you two repent to God, 66:4
the hearts of you both will have bent towards it.
And if you help one another against him,
then truly God, He is his Defender and Gabriel
and ones who act in accord with morality,
the ones who believe.
And the angels after that *are* his sustainers.
Perhaps if he divorced you (f), 66:5
his Lord will cause in exchange for him
wives better than you,
ones who submit *to One God*,
ones who believe,
ones who are morally obligated,
ones who repent,
ones who worship,
ones who incline to fasting,
women previously married and virgins.
O those who have believed! 66:6
Protect yourselves and your people
from a fire whose fuel is humanity
and rocks over which *are* angels, harsh,

severe who do not disobey
whatever God commands them
and they accomplish
what they are commanded.
66:7 O those who were ungrateful!
Make not excuses this Day.
You are only given recompense
for what you had been doing.

Sec. 2 *

66:8 O those who have believed!
Turn to God for forgiveness
remorsefully, faithfully.
Perhaps your Lord will absolve you
of your evil deeds and cause you
to enter into Gardens beneath which rivers run.
On the Day God will not cover
the Prophet with shame
and those who have believed with him.
Their light will hasten about
between them and on their right.
They will say: Our Lord! Fulfill for us our light
and forgive us.
Truly **You** *are* Powerful over everything.
66:9 O Prophet! Struggle
against the ones who are ungrateful
and the ones who are hypocrites
and be harsh against them.
And their place of shelter will be hell.
And how miserable the Homecoming!
66:10 God has propounded an example
for those who were ungrateful
like the wife of Noah and the wife of Lot.
They both had been
under two servants of Our servants,
ones who are in accord with morality.
But they both betrayed them
so they availed them not against God at all.
And it was said:
Enter the fire along with ones who enter.

And God has propounded an example 66:11
for those who have believed:
Behold the wife of Pharaoh;
she said: My Lord, build for me near **You**
a house in the Garden and deliver me from
Pharaoh and his actions and deliver me from the
folk, the ones who are unjust.
And Mary, the daughter of Imran, 66:12
she guarded the virginity of her private parts,
so We breathed into it of Our Spirit
and she established *as* true the Words of her Lord
and His Books and she had been
among the ones who are morally obligated.

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Part 29

Chapter 67
The Dominion (*al-Mulk*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Blessed be He in whose hands *is* the dominion 67:1
and He is Powerful over everything!
He Who has created death and this life 67:2
that He might try you *as to* which of you
is fairest in action.
And He *is* The Almighty, The Forgiving,
Who created the seven heavens 67:3
one on another.
You see not any imperfection
in the creation of The Merciful.
Then return **your** sight! See **you** any flaw?
After that return **your** sight twice again 67:4
and **your** sight will turn about to **you**,
one that is dazzled while *it is* weary.
And certainly We have made to appear pleasing 67:5
the lower heaven with lamps
and We have assigned them things to stone satans.
We have made ready for them
the punishment of the blaze.

67:6 And for those who were ungrateful to their Lord
is the punishment of hell.
How miserable the Homecoming!
67:7 When they were cast down into it,
they would hear it sighing while *it is* boiling
67:8 and about to burst forth with rage.
As often *as* a unit *of them* were cast down into it,
the ones who are keepers there asked them:
Had not a warner approached you?
67:9 They will say: Yea! A warner had drawn near to us,
but we denied him, and we said:
God has not sent down anything.
You *are* not but in a great going astray.
67:10 And they would say:
If we had been hearing
or are reasonable, we would not have been
Companions of the Blaze.
67:11 And they would acknowledge their impiety.
Then curse the Companions of the Blaze!
67:12 Truly those who dread their Lord in the unseen,
for them *is* forgiveness and a great compensation.
67:13 Keep your saying secret or publish it.
Truly He *is* Knowing of what *is* in your breasts.
67:14 Would He who has created not know?
And He *is* The Subtle, The Aware.

Sec. 2 *

67:15 *It is* He who has made the earth submissive to you,
so walk in its tracts
and eat of His provision.
To Him *is* the rising.
67:16 Are you so safe from He Who *is* in the heaven
that He will not cause the earth
to swallow you up when it spins?
67:17 *Are* you so safe from He Who *is* in the heaven
that He will not send against you a sand storm?
You will know how My warner *has been right*!
67:18 And certainly those who *were* before them had
denied, but how horrible had been *My reproach*!
67:19 Have they not considered the birds above them,

ones who are spreading and closing their wings?
Nothing holds them back but The Merciful.
Truly He *is* Seeing of everything.
Who *is* this who would be an army 67:20
for you to help you other than The Merciful?
Truly ones who are ungrateful
are not but in delusion.
Or who *is* this who will provide for you 67:21
if He holds back His provision?
Nay! They *are* resolute,
turning in disdain *and* aversion.
Is then whoever walks *as* one who is prone 67:22
on his face
better guided or he who walks
without fault on a straight path?
Say: *It is* He who has caused you to grow 67:23
and assigned you the ability to hear, sight,
and minds
but you give little thanks!
Say: *It is* He 67:24
who has made you numerous
on the earth and to Him you will be assembled.
And they say: When *is* this promise 67:25
if you have been ones who are sincere?
Say: The knowledge of this *is* only with God 67:26
and I *am* only a clear warner.
But when they have seen *the punishment* nigh, 67:27
the faces were to be troubled
of those who were ungrateful.
And it will be said to them:
This *is* what you had been calling for.
Say: Have you yourselves considered if God 67:28
would cause me to perish
and whoever *is* with me
or have mercy on us,
who will grant protection
to the ones who are ungrateful
from a painful punishment?
Say: He *is* The Merciful. 67:29

We have believed in Him
and in Him we have put our trust.
Then you will know
who *is* he that *is* clearly gone astray.
67:30 Say: Have you yourselves considered?
If it came to be in the morning that your water
be sinking into the ground,
then who will approach you with assistance?

Chapter 68
The Pen (*al-Qalam*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
68:1 Nūn!
68:2 By the pen and what they inscribe:
You *are* not, by the divine blessing of **your** Lord,
one who is possessed.
68:3 And truly *there is* for **you**
certainly compensation, that which is unfailing.
68:4 And truly **you** *are* of sublime morals.
68:5 Soon **you** will perceive and they will perceive
68:6 which of you *is* the one who was demented.
68:7 Truly **your** Lord, He *is* greater in knowledge
of those who have gone astray from His Way
and He *is* greater in knowledge
of ones who are truly guided.
68:8 Then obey not ones who deny.
68:9 They wished that **you** would compromise
with them and they would compromise with **you**.
68:10 But obey not every worthless swearer,
68:11 defamer,
one who goes about with slander,
68:12 slandering, who delays good, a sinful aggressor,
68:13 cruel and after that, ignoble,
68:14 because he has been possessor of wealth and children.
68:15 When Our Signs are recounted to him,
he said: Fables of the ancient ones!
68:16 We will mark him on the snout!

Truly We tried them *as* We tried 68:17
the Companions of the Garden
when they swore an oath
that they would pluck fruit
in that which is morning.
They make no exception *by saying: If God wills.* 68:18
Then a visitation from **your** Lord visited it 68:19
while they *were* ones who sleep.
Then coming to be in the morning, 68:20
it *was* like a plucked garden!
And they called to one another 68:21
in that which is morning:
Set forth in the early morning to your cultivation 68:22
if you have been ones who pluck fruit.
So they set out and they were whispering *saying*: 68:23
There will not enter it today on you *any* needy *person.* 68:24
And they set forth in the early morning, 68:25
designing, *assuming*
they were ones having the power. 68:26
But when they saw it, they said:
We *are* certainly ones who go astray! 68:27
Nay! We *are* ones who were deprived. 68:28
The most moderate of them said:
Did I not say to you: Why glorify you not God?
They said: Glory be to God, our Lord! 68:29
Truly we have been ones who are unjust.
And they came forward to blame one another. 68:30
They said: O woe be to us! 68:31
Truly we have been ones who are defiant.
Perhaps our Lord will cause to exchange *for* us 68:32
better than it.
Truly we *are* ones who are avid about our Lord.
Thus this *is* the punishment *of this present life* 68:33
but the punishment of the world to come
is greater
if they had been knowing!

* Sec. 2

Truly for ones who are Godfearing 68:34
are Gardens of Bliss with their Lord.

68:35 Will We make
ones who submit *as* ones who sin?
68:36 What is the matter with you?
How you give judgment!
68:37 Or have you a Book by which you study
68:38 that you will have in it
whatever you specify?
68:39 Or *are* there oaths from Us,
ones that reach through
• to the Day of Resurrection *providing that* you will
have what you *yourselves* give *as* judgment?
68:40 Ask them then which of them
will be a guarantor for that.
68:41 Or have they ascribed associates *with God*?
Then *let them* approach
with their ascribed associates
if they have been ones who are sincere.
68:42 On a Day the great calamity will be uncovered
and they will be called to prostration,
but they will not be able *to do so*.
68:43 Their sight, that which is humbled.
Abasement will come over them.
And they had before this been called to prostration
while they *were* ones who are healthy.
68:44 So forsake Me with him who denies this discourse.
We will draw them on gradually
from where they know not
and I will grant indulgence to them.
68:45 Truly My cunning *is* sure.
Or ask **you** of them for a compensation,
68:46 so that they would be
ones who are weighed down
from something owed?
68:47 Or *have* they *knowledge* of the unseen
with them so that they write it down?
68:48 So be **you** patient until the determination of **your**
Lord and be not like the Companion of the Fish
when he cried out, one who was suppressed by grief.
68:49 If a divine blessing not follow him one after another from

his Lord, he would have been cast forth on the naked
shore while he *was* one who was condemned.
But his Lord elected him and made him 68:50
of the ones who are in accord with morality.
It *was* almost like those who were ungrateful 68:51
looked at **you** sternly with their sight
when they heard the Remembrance,
and they said: He *is* possessed!
It is not but a Remembrance to the worlds. 68:52

Chapter 69
The Reality (*al-Ḥāqqah*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
The Reality! 69:1
What *is* The Reality? 69:2
And what would cause **you** to recognize 69:3
what The Reality *is*?
Thamud and Ad denied 69:4
the Day of Disaster.
Then *as* for Thamud, 69:5
they were caused to perish
by a storm of thunder and lightning.
As for Ad, 69:6
they were caused to perish
by a fierce and roaring, raging wind.
It compelled against them for seven uninterrupted 69:7
nights and eight days so **you** see the folk in it laid
prostrate *as* if they had been
uprooted fallen down date palm trees.
Then see **you** of them any ones who endure? 69:8
Pharaoh and those who drew near before him 69:9
and the cities overthrown
were ones of inequity
and they rebelled against the Messenger 69:10
of their Lord,
so He took them with a swelling, taking.
When the waters became turbulent, 69:11

we carried you in that which runs on water,
69:12 that We might make it an admonition for you
and attentive ears would hold onto it.
69:13 And when the trumpet is blown
with one gust
69:14 and the earth and the mountains are mounted,
then are ground to powder in one grinding,
69:15 so on that Day will have come to pass
The Reality
69:16 and the heaven will be split.
For on that day they *will be as* ones who are frail
69:17 and the angels *will be* at its borders.
The Throne of your Lord above them
will be carried by eight on that Day.
69:18 That Day you will be presented.
Your private matters will not be hidden.
69:19 And *as* for him who is given his book
in his right hand he will say:
Lo and behold! Recite my book!
69:20 Truly I thought that I *would be*
one who encounters my reckoning.
69:21 And he *will have* a well-pleasing, pleasant life
69:22 in a magnificent Garden.
69:23 Its clusters, ones that draw near.
69:24 Eat and drink wholesomely
for what you have done in the past,
in the days, ones that have gone by.
69:25 But *as* for him who is given his book
in his left hand
he will say:
O would that I had not been given my book
69:26 and that I had not been informed
of my reckoning!
69:27 O would that *my death* had been the end of me!
69:28 My wealth availed me not.
69:29 Perished from me *is* my authority.
69:30 *It will be said*: Take him and restrict him.
69:31 After that broil him in hellfire
69:32 *and* after that in a chain of the length

of seventy cubits.
So insert him *in it*.
Truly he had not been believing in God, The Sublime 69:33
nor did he urge food for the needy. 69:34
This day he *will have* no loyal friend here 69:35
and no food but foul pus 69:36
which none eat 69:37
but ones of inequity.
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Sec. 2
So I swear an oath by what you perceive 69:38
and what you perceive not. 69:39
Truly *it is* the saying of a generous Messenger 69:40
and not the saying of a poet. 69:41
Little do you believe!
Nor *is it* the saying of a soothsayer. 69:42
Little do you recollect!
It is a sending down from the Lord of the worlds. 69:43
And had he fabricated against Us some sayings, 69:44
truly We would have taken him 69:45
by the right hand
and then We would have severed his life-vein. 69:46
And *there is* none of you who would be 69:47
ones who hinder Us from him.
And truly *it is* an admonition 69:48
to ones who are Godfearing.
And We will know that 69:49
there are among you ones who deny.
And truly it *will be* a regret 69:50
for ones who are ungrateful.
And truly *it is* The Truth of certainty. 69:51
So glorify the Name of **your** Lord, The Sublime. 69:52

Chapter 70
The Stairways of Ascent (*al-Maᶜārij*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
One who supplicates 70:1
asked for a punishment that will fall

70:2 on the ones who are ungrateful
for which there will be none to avert
70:3 from God,
the Possessor of the Stairways of Ascent.
70:4 The angels and the Spirit go up to Him
on a Day whose measure has been
fifty thousand years.
70:5 So be patient *with* a sweet patience.
70:6 Truly they see it *as* distant,
70:7 but We see it *as* near at hand.
70:8 On a Day the heaven
will become *as* molten copper
70:9 and the mountains *as* wool clusters
70:10 and no loyal friend will ask a loyal friend,
70:11 *although* they are given sight of them.
One who sins would wish that he offer himself
as ransom from the punishment
of that day
by his children
70:12 and his companion wife and his brother
70:13 and his relatives who gave him refuge
70:14 and whoever *is* on the earth altogether,
so that it might rescue him.
70:15 No indeed; truly *it is* the furnace *of hell,*
70:16 removing their scalps,
70:17 calling those who have drawn back
and turned away
70:18 and gathered *wealth* and amassed.
70:19 Truly the human being was created fretful.
70:20 When the worst afflicted him, *he is* impatient.
And when the good afflicted him, begrudging,
70:21 except the ones who pray, those who,
70:22 they *are* with their formal prayers
70:23 ones who continue
70:24 and those who in their wealth
there is a known obligation
70:25 to the one who begs and the one who is an outcast
70:26 and those who sincerely
validate the Day of Judgment,

and those, they, ones who are apprehensive 70:27
of the punishment of their Lord.
Truly *as to* the punishment of their Lord, 70:28
there is no one who is safe *from it*.
Those, they who *are* ones who guard their private parts 70:29
but not from their spouses 70:30
or what their right hands possessed.
Truly they *are* not ones who will be reproached.
But whoever would be looking beyond that, 70:31
those, they *are* ones who are turning away.
And those, they who in their trusts 70:32
and to their compacts *are* ones who shepherd
and those, they who their testimony 70:33
are ones who uphold
and those, they are watchful 70:34
of their formal prayers,
those *will be* in Gardens, 70:35
ones who are honored.

* Sec. 2

What *is* with those who were ungrateful— 70:36
ones who run forward, eyes fixed in horror
before **you** to the right and the left, tied in knots. 70:37
Is not every man of them desirous 70:38
of being caused to enter into a Garden of Bliss?
No indeed; truly We have created them 70:39
out of what they know.
So I swear an oath by the Lord 70:40
of the rising places
and the setting places,
that We *are* ones who have the power
to substitute better for them. 70:41
And We *are* not ones who are outrun.
So let them engage in idle talk and play 70:42
until they encounter the Day of theirs
that they are promised,
the Day when they will go forth swiftly 70:43
from their tombs
as though they had been hurrying
to a goal

70:44 with their sight, that which is humbled.
Abasement will come over them.
That *is* the Day which they are promised.

Chapter 71
Noah (*Nūḥ*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
71:1 Truly We sent Noah to his folk *saying*:
Warn **your** folk before a painful punishment
approaches them.
71:2 He said: O my folk!
Truly I *am* a clear warner to you:
71:3 Worship God and be Godfearing of Him and obey me.
71:4 He may forgive you some of your impieties
and postpone for you a term that was determined.
Truly when the term of God drew near,
it will not be postponed if you had been but knowing.
71:5 He said: My Lord!
Truly I have called to my folk nighttime and daytime,
71:6 but my supplication increases not but their flight.
71:7 And truly whenever I have called to them
that **You** would forgive them,
they laid their finger tips over their ears
and covered themselves with their garments.
And they maintained growing arrogant
as they grew arrogant.
71:8 After that truly I called to them with openness.
71:9 After that I spoke openly to them,
kept secret, keeping their secrets.
71:10 And I said: Ask for forgiveness of your Lord.
Truly He has been a Forgiver.
71:11 He will cause the heaven
to send abundant rain to you.
71:12 He will furnish you relief with wealth and children.
And He will assign for you Gardens
and will assign for you rivers.
71:13 What *is it* with you *that* you hope not

for dignity from God
since He created you in stages? 71:14
Have you not considered how God created 71:15
the seven heavens, one upon another?
And He made the moon in them *as* a light 71:16
and made the sun *as* a light-giving lamp?
And God caused you to develop, 71:17
bringing you forth from the earth.
After that He will cause you to return into it 71:18
and bring you out in an expelling.
And God made for you the earth *as* a carpet 71:19
that you may thread in it ways *through* ravines. 71:20
*
Sec. 2
Noah said: My Lord! 71:21
Truly they rebelled against me.
They followed such a one whose wealth
and children increase him not but in loss.
And they planned a magnificent plan. 71:22
And they said: 71:23
You will by no means
forsake your gods nor will you forsake
Wadd nor Suwa nor Yaghuth nor Yauq nor Nasr.
And truly they *are* going much astray, 71:24
and **You** increase not ones who are unjust
but in causing them to go astray
because of their transgressions. 71:25
They were drowned
and were caused to enter into a fire.
And they found not for themselves
any helpers other than God.
And Noah said: My Lord! Allow not even 71:26
one on the earth from among
the ones who are ungrateful!
Truly **You**, if **You** were to allow them, 71:27
they would cause **Your** servants to go astray
and they will but procreate
immoral ingrates.
My Lord! Forgive me and ones who are my parents 71:28
and whoever has entered my house

as one who believes
and the ones who are male believers
and the ones who are female believers
and increase not the ones who are unjust but in ruin.

Chapter 72
The Jinn (*al-Jinn*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
72:1 Say: It was revealed to me
that a group of jinn listened to me.
They said: Truly we have heard
a wondrous Recitation.
72:2 It guides to the right judgment
so we have believed in it
and we will never ascribe partners
with our Lord ever.
72:3 Truly He, exalted be the grandeur of our Lord,
He has taken no companion (f) to Himself
nor a son
72:4 and yet a foolish one among us
had been saying an outrageous lie about God!
72:5 But we truly thought
that the human kind
nor the jinn would ever say a lie about God
72:6 and that there had been men of human kind
who would take refuge with the masculine from
the jinn, but they increased them in vileness.
72:7 And they had thought *as* you had thought,
that God would never raise up anyone.
72:8 And we stretched towards the heaven.
Then we found it
filled with stern guards and burning flames.
72:9 And we had been sitting in position
having the ability to hear but whoever listens
now will find a burning flame watching for him.
72:10 And we were not informed
whether the worst was intended

for those who *are* on earth
or whether their Lord intended
for them right mindedness.
There are among us, 72:11
ones who are in accord with morality
and *there are* among us other than that.
We have been of ways differing from one another.
And we truly thought 72:12
that we will never be able to weaken God
on the earth
and we will never weaken Him by flight.
So truly when we heard the guidance, 72:13
we have believed in it.
And whoever believes in his Lord,
he will fear neither meagerness nor vileness.
And truly we *are* the ones who submit. 72:14
Among us *there are*
the ones who swerve from justice.
And whoever submitted,
then those sought right mindedness.
As for the ones who swerve from justice, 72:15
they have become *as* firewood for hell.
If they had gone straight on the way, 72:16
We would have satiated them with copious water
so that We try them in it.
But whoever turns aside 72:17
from the Remembrance
of his Lord,
He will dispatch him to
a rigorous punishment.
Truly the places of prostration *belong* to God 72:18
so call not to anyone with God.
And truly when the servant of God stood up, 72:19
calling to Him,
they *are* about to swarm upon him.

* Sec. 2

Say: Truly I call only to my Lord 72:20
and I ascribe no partners with Him.
Say: Truly I possess not *the power* 72:21

to hurt nor *to bring* right mindedness for you.
72:22 Say: Truly never would grant me protection
from God anyone and never will I find
other than Him that which was a haven
72:23 unless I be delivering messages from God,
His Messages.
And whoever rebels against God
and His Messenger,
then for him *is* the fire of hell,
ones who will dwell in it forever, eternally.
72:24 Until when they have seen what they are promised, then they will know who *is* weaker
of ones who help and fewer in number.
72:25 Say: I *am* not informed
if what you are promised is near
or if my Lord will assign for it a space of time.
72:26 He *is* The One Who has Knowledge of the unseen!
And He discloses not the unseen to anyone
72:27 but a Messenger with whom He *is* content.
Then truly He dispatches in advance of him
and from behind him,
watching,
72:28 that he may know that they have expressed
the messages of their Lord.
He comprehends
whatever *is* with them
and He counts everything with numbers.

Chapter 73
The One Who is Wrapped (*al-Muzzammil*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
73:1 O **you**, the one who is wrapped,
73:2 stand up during the night but for a little part,
73:3 for half of it
or reduce it a little.
73:4 Or increase it and chant the Quran,
a good chanting,

for We will cast on **you** a weighty saying. 73:5
Truly one who begins in the night, 73:6
it is strongest in impression
and more upright for speech.
Truly for **you** in the daytime 73:7
is a lengthy occupation.
And remember the Name of **your** Lord. 73:8
And devote **yourself** to Him with total devotion.
The Lord of the East and of the West, 73:9
there is no god but He.
So take Him to **yourself** *as* **your** Trustee.
And have patience with what they say 73:10
and abandon them with a sweet abandoning.
Forsake to Me the ones who deny, those imbued 73:11
with prosperity and respite them for a little.
Truly with Us are shackles and hellfire 73:12
and food which sticks in the throat and chokes 73:13
and a painful punishment on a Day
when the earth will tremble and the mountains 73:14
and the mountains
would become a slipping heap of sand.
Truly We sent you a Messenger, 73:15
one who bears witness to you,
as We sent to Pharaoh a Messenger.
But Pharaoh rebelled against the Messenger 73:16
so We took him a taking remorselessly.
If you were ungrateful, how will you fend off a day 73:17
that will make the children grey haired
and the heaven *will be* that which is split apart from 73:18
it. His promise would be accomplished.
Truly this *is* an admonition 73:19
so let whoever willed
take himself a way to his Lord.

* Sec. 2

Truly **your** Lord knows 73:20
that **you** stand up
for nearly two thirds of the nighttime
or a half of it or a third of it
along with a section

of those who *are* with **you**.
And God ordains the nighttime and the daytime.
He knew that you would never count it
so He turned towards you in forgiveness.
So recite of the Quran *as* much *as* was easy.
• He knew that some of you are sick
and others travel on the earth
• looking for the grace of God
and others fight in the way of God.
So recite of it *as* much *as* was easy.
And perform the formal prayer
and give the purifying alms and lend to God a fair
loan. For whatever of good
you put forward for your souls,
you will find the same with God.
It is better and a sublime reward.
And ask God for forgiveness;
truly God *is* Forgiving, Compassionate.

Chapter 74
The One Who is Wrapped in a Cloak
(*al-Muddaththir*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
74:1 O **you**,
the one who has wrapped himself in a cloak!
74:2 Stand up and warn!
74:3 And magnify **your** Lord
74:4 and purify **your** garments
74:5 and abandon defilement!
74:6 And show grace not to acquire more.
74:7 And for **your** Lord, then have patience.
74:8 Then when the horn is sounded,
74:9 truly that Day *will be* a difficult day,
74:10 not easy for the ones who are ungrateful.
74:11 Forsake Me alone with him whom I created.
74:12 I have assigned to him
the spreading out of wealth

and children *as* ones who bear witness. 74:13
And I have made smooth for him, 74:14
a making smooth.
After that he is desirous that I increase it. 74:15
No indeed. He has been stubborn about Our Signs. 74:16
I will constrain him with a hard ascent. 74:17
Truly he deliberated and ordained. 74:18
Perdition to him! How he ordained! 74:19
After that perdition to him! How he ordained! 74:20
After that he looked on 74:21
and after that he frowned and scowled. 74:22
Then he drew back and grew arrogant 74:23
and he said: This *is* nothing but fabricated 74:24
from old sorcery.
This *is* nothing but the saying of a mortal. 74:25
I will scorch him in Saqar. 74:26
And how will you recognize what Saqar *is*? 74:27
It forsakes not nor causes anything to remain, 74:28
scorching the mortal. 74:29
Over it *there are* nineteen. 74:30
We have assigned 74:31
none but angels to Companions of the Fire
and We have made the amount of them
not but *as* a test for those who were ungrateful.
So those who were given the Book
are reassured and those who have believed,
add to their belief.
And will not doubt those who were given the Book
and the ones who believe.
And say, those in whose hearts *there is* a sickness
and the ones who are ungrateful:
What wanted God by this example?
Thus God causes to go astray
whom He wills
and He guides whom He wills.
And none knows the armies of **your** Lord
but He.
And *it is* not other than
a reminder for the mortals.

Sec. 2

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74:32 No indeed! By the moon
74:33 and the night when it draws back
74:34 and the morning when *it is* polished.
74:35 Truly *it is* one of the greatest *of all things*
74:36 *as* a warner to the mortals,
74:37 to whomever has willed among you
that he go forward or remain behind.
74:38 Every soul *is* a pledge for what it earned
74:39 but the Companions of the Right.
74:40 *They will be* in Gardens
and will demand of one another
74:41 about the ones who sin:
74:42 What thrusted you into Saqar?
74:43 They would say:
We had not been of
ones who pray formally
74:44 and we *were* not *those who* fed the needy.
74:45 And we had been engaging in idle talk
along with the ones who engage in idle talk.
74:46 And we had been denying the Day of Judgment
74:47 until the certainty *of the Hour* approached us.
74:48 Then intercession will not profit them
from the ones who are intercessors.
74:49 Then what is the matter with them
that they *are* ones who turn aside
from the admonition *as* though
74:50 they had been frightened donkeys
74:51 running away from a lion?
74:52 Nay! Every man among them
wants to be given unrolled scrolls.
74:53 No indeed; nay! They fear not the world to come.
74:54 No indeed! Truly *it is* an admonition
74:55 so let whoever has willed, remember it.
74:56 But they will not remember unless God wills.
He *is* Worthy of God-consciousness
and He *is* Worthy of *granting* The Forgiveness.

Chapter 75
The Resurrection (*al-Qiyāmah*)

In the Name of God,	
The Merciful, The Compassionate	Sec. 1
I swear an oath by the Day of Resurrection.	75:1
And I swear an oath by the reproachful soul.	75:2
Assumes the human being	75:3
that We will never gather his bones?	
Yea! We *are* ones who have the power	75:4
to shape his fingers again.	
Nay! The human being wants to act	75:5
immorally in front of him.	
He asks: What *is* this Day of Resurrection?	75:6
But when their sight will be astonished	75:7
and the moon will cause the earth to be swallowed	75:8
and the sun and the moon are gathered,	75:9
the human being will say on that Day:	75:10
Where *is* a place to run away to?	
No indeed! *There is* no refuge.	75:11
On that Day with your Lord	75:12
will be **your** recourse.	
The human being will be told on that Day	75:13
what he put forward	
and what he postponed.	
Nay! The human being	75:14
is clear evidence against himself.	
And although he would cast his excuses,	75:15
impel not **your** tongue to hasten it.	75:16
Truly on Us *is* his amassing	75:17
and its Recitation.	
But when We recited it,	75:18
follow its Recitation.	
From Us after that *is* its clear explanation.	75:19
No indeed! Nay! You love that which hastens away	75:20
and forsake the world to come.	75:21
Faces on that Day *will be* ones that beam,	75:22
ones that look	
towards their Lord.	75:23

75:24 And faces on that day *will be* ones that scowl.
75:25 They will think that against them
is wreaked a crushing calamity.
75:26 No indeed! When it reaches
75:27 the collar bone at death
75:28 and *it is* said: Where *is* one who is a wizard to save me?
75:29 And he thought it to be his parting
and one leg is intertwined with the other leg.
75:30 That Day he will be driving toward **your** Lord
75:31 for He established not the true nor invoked blessings
Sec. 2 *
75:32 and he denied and turned away.
75:33 He went to his people after that, going arrogantly.
75:34 Woe to **you**! And woe to **you**!
75:35 Again woe to **you**! And woe to **you**!
75:36 Assumes the human being that he will be left aimless?
75:37 Was he not a sperm-drop
to be emitted in seminal fluid?
75:38 After that he had been a clot
and He created *him* and shaped *him*.
75:39 Then He made of him two sexes,
the male and the female.
75:40 Is not that One Who has the Power
to give life to the dead?

Chapter 76
The Human Being (*al-Insān*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
76:1 Has there approached the human being
for awhile a long course of time
when he would be nothing remembered?
76:2 Truly We made the human being
of a mingling of seminal fluid
that We may test him.
So We made him hearing, seeing.
76:3 Truly We have guided him on the way,
whether he be one who is thankful or unthankful.

Truly We have made ready for 76:4
ones who are ungrateful chains
and yokes and a blaze.
Truly the pious will drink from a cup 76:5
that had been a mixture of camphor,
a spring where the servants of God will drink, 76:6
causing it to gush forth, a great gushing.
They live up to their vows 76:7
and they fear a Day
when the worst would be that which flies far and wide.
Because they cherish Him, 76:8
they contribute food to one who is needy
and *the* orphan and the prisoner of war *saying*:
We contribute to you only for the Countenance of God. 76:9
We want no recompense from you
nor any thankfulness.
Truly we fear our Lord 76:10
on a frowning, inauspicious Day.
So God would protect them 76:11
from worse on that day and would make them
find radiance and joyfulness.
And He will give them recompense 76:12
for their enduring patiently
with a Garden and silk
and ones who are reclining in it on raised benches. 76:13
In it they will see neither sun
nor excessive cold *of the moon*.
And that which draws near them *is* its shade 76:14
and clusters *of grapes* to be brought low, a bringing low.
And are passed among them receptacles of silver 76:15
and goblets that have been of crystal,
crystal like silver, 76:16
and they had calculated a calculating.
And they are given to drink in it 76:17
a cup that had been filled with a mixture of ginger.
There is a spring in it named Salsabil. 76:18
And ones who are immortal youth will circle 76:19
around them whom, when you have seen them,
you would assume them to be scattered pearls

76:20 and when you have seen *them*, after that
you will have seen bliss and a great dominion.
76:21 Upon them *are* garments
of fine green silk and brocade.
And they will be adorned with bracelets of silver.
And their Lord will draw undefiled drink for them.
76:22 Truly this has been your recompense.
What was thanked has been your endeavoring

Sec. 2

*

76:23 Truly We have sent down to **you** the Quran,
a sending down successively.
76:24 So have **you** patience for the determination of
your Lord and obey not any one of them,
not the ones who are perverted
nor the ungrateful.
76:25 And remember **you** the Name of **your** Lord
in the early morning and in the eventide.
76:26 And during the night, prostrate **yourself** to Him
and glorify Him a lengthy part of the night.
76:27 Truly these, they love that which hastens away
and they forsake a weighty day behind them.
76:28 We have created them
and We strengthened
their frame and when We willed,
We will substitute their likes with a substitution.
76:29 Truly this *is* an admonition
and whoever willed,
he may take a way to his Lord.
76:30 But you will it not
unless God wills it.
For God has been Knowing, Wise.
76:31 He causes to enter whom He wills
into His mercy.
And the ones who are unjust,
He has prepared for them a painful punishment.

Chapter 77
The Ones Who Are Sent (*al-Mursalāt*)

In the Name of God,
The Merciful, The Compassionate — Sec. 1
By ones who were sent successively, — 77:1
by the storm and raging wind storms, — 77:2
by that which causes — 77:3
vegetation to revive, unfolding
by the ones who separate a separating, — 77:4
by ones who cast a remembrance — 77:5
as excusing or warning. — 77:6
Truly what you are promised will truly fall. — 77:7
Then when the stars — 77:8
are obliterated
and when the heaven is cleaved — 77:9
and when the mountains are scattered to the winds — 77:10
and when the time is set — 77:11
for the Messengers *to bear witness*
—for which Day *are* these appointed? — 77:12
For the Day of Decision. — 77:13
And what would cause **you** to recognize — 77:14
what the Day of Decision *is*?
Woe on that day to the ones who deny! — 77:15
Caused We not the ancient ones to perish? — 77:16
After that We will persue — 77:17
later generations.
Thus We accomplish this with the ones who sin. — 77:18
Woe on that Day to the ones who deny! — 77:19
Have We not created you of despicable water? — 77:20
Then We made it in a secure stopping place — 77:21
for a known measuring? — 77:22
And We measured. — 77:23
How bountiful *are* the ones who measure!
Woe on that day to the ones who deny! — 77:24
Have We not made the earth — 77:25
a place of drawing together
the living and the lifeless? — 77:26
We made on it soaring, firm mountains. — 77:27

We satiated you with water of the sweetest kind.
77:28 Woe on that Day to the ones who deny!
77:29 Set out toward what you had been in it denying.
77:30 Set out to the shade possessor of three branches
77:31 having no shade
nor availing you against the flaming!
77:32 Truly it will throw up sparks of fire *high*
like the palace
77:33 *as* though *it was a string of* saffron-colored male camels.
77:34 Woe on that Day to the ones who deny!
77:35 This Day they will not speak for themselves
77:36 nor will they be given permission
so that they make excuses.
77:37 Woe on that Day to the ones who deny!
77:38 This *is* the Day of Decision.
We gathered you and the ancient ones.
77:39 So if you have been cunning, then try to outwit Me.
77:40 Woe on that Day to the ones who deny!
Sec. 2 *
77:41 Truly the ones who are Godfearing
will be amidst shade and springs
77:42 and sweet fruit for which they lust:
77:43 Eat and drink wholesomely
for what you had been doing.
77:44 Truly We thus give recompense
to the ones who are doers of good.
77:45 Woe on that Day to the ones who deny!
77:46 Eat, take joy for a little. You *are* ones who sin.
77:47 Woe on that Day to the ones who deny!
77:48 When *it is* said: Bow down, they bow not down.
77:49 Woe on that Day to the ones who deny!
77:50 Then in what discourse after this will they believe?
Part 30 ***

Chapter 78
The Tiding (*al-Nabā'*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
78:1 About what demand you of one another?

Of the sublime tiding	78:2
about which they *are* ones who are at variance in it?	78:3
No indeed! Truly they will know.	78:4
After that, no indeed, truly they will know.	78:5
Have We not made the earth for a cradling	78:6
and the mountains *as* stakes?	78:7
And have We not created you in pairs	78:8
and We made your sleep *as* a rest.	78:9
And We made the nighttime *as* a garment.	78:10
And We made the daytime for *you* to earn a living.	78:11
And We have built over you seven superior ones.	78:12
And We made a bright, light-giving lamp.	78:13
And We sent forth	78:14
clouds bringing rain, water cascading,	
with which We bring about grain and plants	78:15
and luxuriant Gardens.	78:16
Truly the Day of Decision	78:17
would be a time appointed,	
a Day the trumpet is blown.	78:18
Then you approach in units	
and the heaven is let loose	78:19
and would be *all* doors.	
And the mountains *are* set in motion	78:20
and would be *as* vapor.	
Truly hell would be on the watch,	78:21
a destination for the ones who are defiant,	78:22
one who lingers in expectation in it for many years.	78:23
They experience in it	78:24
not any coolness nor any drink,	
but scalding water and filth,	78:25
a suitable recompense!	78:26
Truly they had not been hoping for	78:27
a reckoning	
and they denied Our signs *with* a denial.	78:28
But We counted everything in a Book.	78:29
Experience *it*! We will never increase you	78:30
but in punishment.	
*	Sec. 2
For the ones who are Godfearing, *there is* a place of security,	78:31

78:32 fertile gardens and grapevines,
78:33 and full breasted maidens of the same age
78:34 and a cup overflowing.
78:35 No idle talk will they hear in it
nor any denial,
78:36 a recompense from **your** Lord,
a gift, a reckoning
78:37 from the Lord of the heavens and the earth
and of whatever *is* between them,
The Merciful,
against Whom they possess no argument.
78:38 On a Day
when the Spirit
and the angels will stand up ranged in rows,
they will not assert themselves
but he to whom the Merciful
gave permission and who said *what is* correct.
78:39 That *is* the Day of The Truth.
So whoever willed, let him take his Lord
to himself *as the* destination.
78:40 We have warned you of *a* near punishment
on a Day when a man will look
on what his hands have put forward
and the ones who are ungrateful will say:
O would that I had been earth dust!

Chapter 79
The Ones Who Tear Out (*al-Nāzi'āt*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
79:1 By the ones who tear out vehemently,
79:2 by the ones who draw out a drawing out,
79:3 by the ones who are swimmers, swimming,
79:4 by the ones who take the lead, taking the lead,
79:5 by the ones who manage a command,
79:6 on a Day when the first bang trembles,
79:7 succeeded by the one that comes behind it,
79:8 hearts beating painfully on that Day,

their sight, that which is humble. 79:9
They say: Are we ones who were to be restored 79:10
to our original state
when we would be crumbled bones? 79:11
They said: That *is* a return again of one who is a loser. 79:12
Truly there *will be* but one scare. 79:13
That *is* when they *would be* the ones awakening. 79:14
Has the discourse of Moses approached **you** 79:15
when his Lord cried out to him 79:16
in the sanctified valley of Tuwa:
Go to Pharaoh. Truly he *is* defiant 79:17
and say: Would **you** purify **yourself**? 79:18
And I will guide **you** to **your** Lord, 79:19
then **you** will dread *Him*.
And he caused him to see the greater sign 79:20
but *Pharaoh* denied and rebelled. 79:21
After that *Pharaoh* drew back, hastening about. 79:22
Then *Pharaoh* assembled them, then proclaimed. 79:23
Then *Pharaoh* said: I *am* your lofty lord. 79:24
So God took him with an exemplary punishment 79:25
for the last and for the first.
Truly in that *is* a lesson for whoever dreads *God*. 79:26

* Sec. 2

Is your constitution harder *to create* 79:27
or the heaven which God built?
He exalted its vault and shaped it 79:28
and He made its night dark 79:29
and brought out its forenoon.
And after that, He spread out the earth. 79:30
He brought out from it 79:31
its water and its pasture.
And the mountains He set firm, 79:32
an enjoyment for you and for your flocks. 79:33
When the Greater Catastrophe would draw near, 79:34
on that Day the human being will recollect 79:35
for *what* he endeavored.
Hellfire was advanced for whoever sees. 79:36
As for whoever was defiant 79:37
and held this present life in greater favor, 79:38

79:39 then truly hellfire *will be* the place of shelter!
79:40 And *as* for him who feared
the Station of his Lord
and prohibited desire from his soul,
79:41 truly the Garden *will be* the place of shelter!
79:42 They ask **you** about the Hour.
When will it berth?
79:43 Then what *is* it to **you** that **you** remind of it?
79:44 To **your** Lord *is* the Utmost Boundary of it.
79:45 And **you** *are* only one who warns
to such a one whoever dreads it.
79:46 It *will be as* though a Day they see it,
they had not lingered in expectation
but an evening or a forenoon.

Chapter 80
He Frowned (*ʿAbasa*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
80:1 He frowned and turned away
80:2 that the blind man drew near him.
80:3 And what will cause **you** to recognize
so that perhaps he would purify himself
80:4 or yet recollect and a reminder profit him?
80:5 But *as* for one who is self-complacent,
80:6 then **you** attend to him
80:7 and not upon **you**
is any blame if he purifies not himself.
80:8 Yet *as* for him who drew near to **you**,
coming eagerly *for knowledge*
80:9 and he dreads God,
80:10 then **you** pay no heed to him?
80:11 No indeed! Truly this *is* an admonition.
80:12 So whoever has willed, will remember it
80:13 in scrolls to be held in esteem,
80:14 ones that were exalted and ones that were purified
80:15 by the hands of generous writers
80:16 and ones who are kindly.

Perdition to the human being! 80:17
How ungrateful he is!
From what thing has He created him? 80:18
He created him from seminal fluid, 80:19
then determined that he be.
He made the way easy for him after that. 80:20
Then He causes him to die and after that to be buried. 80:21
Then when He willed, He will revive him. 80:22
No indeed! The human being has not finished 80:23
what He had commanded him.
Then let the human being look on his food 80:24
how We truly unloosed rain water with a pouring out. 80:25
After that We split the earth, a splitting. 80:26
And We put forth in it grain 80:27
and grapevines and reeds 80:28
and olives and date palm trees 80:29
and dense orchards 80:30
and sweet fruits and whatever grows on the earth, 80:31
an enjoyment for you and your flocks. 80:32
Then when the blare drew near, 80:33
that Day a man will run away 80:34
from his brother and his mother and his father 80:35
and his companion wife and his children. 80:36
For every man of them on that Day 80:37
will be a matter that will preoccupy him.
Faces that Day *will be* 80:38
ones that are polished,
ones who laugh 80:39
and ones who rejoice at good tidings.
And faces on that Day *will be* dust-stained. 80:40
Gloom will come over them. 80:41
Those, they *are* the ones who are ungrateful, 80:42
ones who act immorally.

Chapter 81
The Darkening (*al-Takwīr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
81:1 When the sun *is* that which darkens
81:2 and when the stars plunge down
81:3 and when the mountains are set in motion
81:4 and when the pregnant camels are ignored
81:5 and when the savage beasts
are assembled together
81:6 and when the seas are caused to overflow
81:7 and when the souls are mated
81:8 and when the buried infant girl is asked
81:9 for what impiety she was slain
81:10 and when the scrolls are unfolded
81:11 and when the heaven is stripped off
81:12 and when hellfire is caused to burn fiercely
81:13 and when the Garden was to be brought close,
81:14 every soul will know to what it is prone.
81:15 So no! I swear an oath by the stars that recede,
81:16 by the ones that run, the setting stars,
81:17 and by the night when it swarms
81:18 and by the morning, when it sighs,
81:19 truly the Quran *is* a saying from a generous Messenger,
81:20 possessed of strength,
with the Possessor of the Throne secure,
81:21 one who is obeyed and after that trustworthy.
81:22 And your companion *is* not one who is possessed.
81:23 And certainly he saw him on the clear horizon.
81:24 And he *is* not greedy for the unseen
81:25 nor *is it* the saying
of the accursed Satan.
81:26 So with what are you going off?
81:27 Truly *it is* not but a Remembrance
to the worlds
81:28 to whoever among you willed to go straight.
81:29 But you will not
unless God wills, the Lord of the worlds.

Chapter 82
The Splitting Apart (*al-Infiṭār*)

In the Name of God,
The Merciful, The Compassionate — Sec. 1
When the heaven is split apart — 82:1
and when the stars are scattered — 82:2
and when the seas are caused to gush forth — 82:3
and when the graves — 82:4
are scattered about
every soul would know what it put forward — 82:5
and what it postponed,
O human being! — 82:6
What has deluded **you**
as to **your** generous Lord,
He Who created **you**, — 82:7
then shaped **you** in proportion? — 82:8
He composed **you** in whatever form He willed.
No indeed! Nay! You deny this way of life! — 82:9
And truly *there are* ones who guard over you, — 82:10
ones who are generous scribes. — 82:11
They know whatever you accomplish. — 82:12
Truly the pious *will be* in bliss. — 82:13
And truly the ones who act immorally — 82:14
will be in hellfire.
They will roast on the Day of Judgment. — 82:15
And they will not be among ones who are absent. — 82:16
What will cause **you** to recognize — 82:17
what the Day of Judgment *is*?
What will cause **you** to recognize — 82:18
after that what the Day of Judgment *is*?
It is a Day whereon a soul will not possess — 82:19
anything to avail another soul
and the command on that Day *will belong* to God.

Chapter 83
The Ones Who Give Short Measure
(*al-Muṭaffifīn*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
83:1 Woe be to the ones who give short measure,
83:2 those who when they measure against humanity
take full measure.
83:3 Yet when they want to measure for them,
or weigh for them, they skimp.
83:4 Think those not that they *will be* ones who are raised up
83:5 on the sublime Day,
83:6 a Day *when* humanity will stand up
for the Lord of the worlds?
83:7 No indeed! Truly the Book
of the ones who act immorally *is* in Sijjin.
83:8 And what will cause **you** to recognize what Sijjin *is*?
83:9 *It is* a written book.
83:10 Woe on that Day to the ones who deny,
83:11 the ones who deny the Day of Judgment!
83:12 And none denies it
but every sinful aggressor
83:13 who, when Our signs are recounted to him,
he said: Fables of the ancient ones!
83:14 No indeed! Nay! Their hearts are overcome with rust
from what they had been earning.
83:15 No indeed! They *will be* from their Lord on that Day
ones who are alienated.
83:16 Truly after that they *will be* ones who roast in hellfire.
83:17 It will be said to them after that:
This *is* what you had been denying.
83:18 No indeed! Truly the book of the pious *is* in Illiyyun.
83:19 And what will cause **you** to recognize
what Illiyyun *is*?
83:20 *It is* a written book.
83:21 Bearing witness to it *are* the ones who are brought
near to God.
83:22 Truly the pious *will be* in bliss,

on raised benches, looking on. 83:23
You will recognize on their faces the radiance of bliss. 83:24
They *will be* given to drink sealed, exquisite wine. 83:25
Its seal will have the lingering smell of musk. 83:26
So for that then the ones who strive, strive.
And the mixture *will be* of Tasnim, 83:27
a spring from which the ones will drink 83:28
who *are* the ones brought near to it.
Truly those who had sinned had been laughing 83:29
at those who believed.
And when they passed by them, 83:30
they would wink at one another.
And when they would turn about to their people, 83:31
they would turn about
acting *as* ones who are unconcerned.
And when they saw them, 83:32
they would say:
Truly these *are* ones who go astray.
They were sent *as* ones who guard *over them.* 83:33
Then on this Day, those who have believed 83:34
are laughing at the ones who are ungrateful,
seated on raised benches, looking on. 83:35
Were ones who are ungrateful 83:36
not rewarded *this Day*
for what they had been accomplishing?

Chapter 84
The Splitting Open (*al-Inshiqāq*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
When the heaven is split open 84:1
and gives ear to its Lord, 84:2
as it is justly disposed *to do,*
and when the earth stretched out 84:3
and cast what *is* in it and voided itself 84:4
and gives ear to its Lord 84:5
as it is justly disposed to do,
O human being! 84:6

Truly **you** *are* one who is laboring
toward **your** Lord laboriously
and **you** *will be* one who encounters Him.
84:7 And *as* for him who is given
his book in his right hand,
84:8 then he will be reckoned an easy reckoning
84:9 and will turn about to his people
as one who is gladdened.
84:10 But for whoever is given his book
behind his back,
84:11 he will call for damnation
84:12 and roast in a blaze.
84:13 He has been with his people, one who is gladdened.
84:14 Truly he thought
he would never retreat.
84:15 Yea! Truly his Lord had been seeing him.
84:16 So no! I swear an oath by the twilight
84:17 and by the night and whatever it envelopes
84:18 and by the moon when *it is* full
84:19 that you will truly ride plane after plane.
84:20 Then what *is it* for those who believe not
84:21 when the Quran is recited to them?
They prostrate not?‡
84:22 Nay! Those who *are* ungrateful deny,
84:23 but God *is* greater in knowledge
of what they amass.
84:24 So give them good tidings
of a painful punishment.
84:25 But those who have believed and the
ones who have acted in accord with morality,
for them *is* compensation, that which is unfailing.

Chapter 85
The Constellations (*al-Burūj*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
85:1 By the heaven possessing the constellations;
85:2 by the promised Day;

by ones who bear witness and are witnessed, 85:3
to be slain *are* the Companions of the Ditch, 85:4
possessors of the fuel of the fire 85:5
above which they *are* ones who sit, *as* they *are*, 85:6
in what they accomplish 85:7
against the ones who believe,
ones who bore witness.
And they take revenge on them 85:8
but that they believe in God,
The Almighty, The Worthy of Praise,
Him to whom *belongs* the dominion 85:9
of the heavens and the earth.
And God *is* a Witness over everything.
Truly those who persecuted 85:10
the ones who are male believers
and the ones who are female believers
and repent not after that,
for them *is* prepared the punishment of hell
and for them *is* the punishment of the burning.
Truly those who have believed and the 85:11
ones who have acted in accord with morality,
for them *will be* Gardens
beneath which rivers run.
That *will be* the Great Triumph.
Truly the seizing by force by **your** Lord *is* severe. 85:12
Truly He causes to begin and He causes to return. 85:13
And He *is* the The Forgiving, The Loving, 85:14
the Possessor of the Glorious Throne, 85:15
Achiever of what He wants. 85:16
Has there approached **you** 85:17
the discourse of the armies
of Pharaoh and of Thamud? 85:18
Nay! Those who are ungrateful *are* belying 85:19
and God *is* One Who Encloses them 85:20
from behind.
Nay! *It is* a glorious Recitation 85:21
inscribed on the Guarded Tablet. 85:22

Chapter 86
The Night Visitor (*al-Ṭāriq*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
86:1 By the heaven and the night visitor,
86:2 what will cause **you** to recognize
what the night visitor *is*?
86:3 *It is* the piercing star.
86:4 Truly every soul has one who guards it.
86:5 So let the human being look on
of what he was created.
86:6 He was created of water, that which gushes forth,
86:7 going forth
from between the loins and the breast bone.
86:8 Truly He, in returning him,
is One Who has the Power.
86:9 On a Day
all secret thoughts will be tried.
86:10 Then there will not be for him any strength
nor one who helps.
86:11 By the heaven possessing the return
86:12 and by the earth splitting with verdure,
86:13 truly *the Quran is* a decisive saying
86:14 and *it is* not for mirth.
86:15 Truly they *are* strategizing a strategy.
86:16 And I *am* strategizing a strategy.
86:17 So respite the ones who are ungrateful!
Grant them a delay for awhile.

Chapter 87
The Lofty (*al-Aʿlā*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
87:1 Glorify the Name of **your** Lord, The Lofty
87:2 Who created and shaped
87:3 and who ordained and then guided
87:4 and who brought out the pasture

then made it dark colored refuse. 87:5
We will make **you** recite 87:6
and **you** will not forget
but what God willed. 87:7
Truly He knows the openly published
and whatever is hidden.
And We will make easy for **you** an easing. 87:8
So remind if a reminder were to profit them. 87:9
Whoever dreads God will recollect, 87:10
but the disappointed will scorn it— 87:11
even he who will roast in the great fire, 87:12
after that neither dying in it nor living. 87:13
He certainly prospered, 87:14
he who purified himself,
and remembered the Name of his Lord 87:15
and invoked blessings.
Nay! You hold this present life in greater favor, 87:16
yet the world to come *is* better, 87:17
and one that endures.
Truly this *is* in the previous scrolls, 87:18
the scrolls of Abraham and Moses. 87:19

Chapter 88
The Overwhelming Event (*al-Ghāshiyah*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Has the discourse approached you 88:1
of the Overwhelming Event?
Faces on that Day *will be* 88:2
ones that are humbled,
ones that work and ones that are fatigued 88:3
roasting in a hot fire. 88:4
They will be given to drink of a boiling spring. 88:5
Is it not that *there is* no food for them 88:6
but a thorny fruit?
It will not fatten 88:7
nor will it avail hunger.
Faces on that Day *will be* ones that are pleasant, 88:8

88:9 ones who are well-pleased by their endeavor
88:10 in a magnificent Garden.
88:11 They will hear no babble in it.
88:12 In *it is* a running spring.
88:13 In it *are* exalted couches
88:14 and goblets that are set down
88:15 and cushions arrayed
88:16 and rugs dispersed.
88:17 Will they not then look on the camel,
how it was created?
88:18 And of the heaven, how it was lifted up?
88:19 And the mountains, how they were hoisted up?
88:20 And the earth, how it was stretched out?
88:21 Then remind for **you** *are* only one who reminds.
88:22 **You** *are* not over them
one who is a registrar of their deeds.
88:23 But whoever turned away
and is ungrateful,
88:24 God will punish him
with the greater punishment.
88:25 Truly to Us *is* their reversion.
88:26 Truly after that on Us *is* their reckoning.

Chapter 89
The Dawn (*al-Fajr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
89:1 By the dawn
89:2 and the ten nights,
89:3 by the even number and the odd number
89:4 and night when it sets forth.
89:5 Is there not in that an oath to be sworn
for a possessor of intelligence?
89:6 Have **you** not considered
how **your** Lord accomplished with Ad?
89:7 With Iram of the pillars
89:8 of which *are* not
created the likes in the land?

And with Thamud, those who hollowed out 89:9
the rocks in the valley.
And with Pharaoh, 89:10
the possessor of the stakes,
those who were defiant in the land 89:11
and made much corruption in it? 89:12
So **your** Lord unloosed on them 89:13
a scourge of punishment.
Truly **your** Lord *is* surely on the watch. 89:14
Then *as* for the human being, 89:15
when his Lord tests him
and honors him and lauds him,
he says: My Lord honors me.
But whenever He tests him 89:16
and constricts his provision for him,
he says: My Lord despised me.
No indeed; nay! You honor not the orphan 89:17
and you encourage not one another 89:18
about food for the needy
and you consume the inheritance, a greedy eating, 89:19
and you love wealth with an ardent cherishing. 89:20
No indeed! When the earth is ground to powder, 89:21
a thorough grinding to powder,
and **your** Lord draws near, 89:22
and the angels, ranged in rows,
on the Day hell is brought out. 89:23
On that Day the human being will recollect.
And how will the reminder be for him?
He will say: O would that I had put forward 89:24
for this, my present life!
Then on that Day, He will punish 89:25
no one *the like of* His punishment.
And no one will bind *as* His restraints. 89:26
O soul, one that is at peace! 89:27
Return to **your** Lord, 89:28
one that is well-pleasing, well-pleased:
Enter among My servants 89:29
and enter My Garden! 89:30

Chapter 90
The Land (*al-Balad*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
90:1 I swear by this land
90:2 and **you** *are* a lodger in this land
90:3 and by ones who are your parents
and what is procreated.
90:4 Truly We created the human being in trouble.
90:5 Assumes he that no one has power over him?
90:6 He says: I have caused abundant wealth to perish.
90:7 Assumes he that no one has seen him?
90:8 Have We not made two eyes for him
90:9 and a tongue and two lips
90:10 and guided him to the two open highways?
90:11 Yet he has not rushed onto the steep ascent.
90:12 What will cause **you** to recognize
90:13 what the steep ascent *is*?
It is the liberating of a bondsperson
90:14 or feeding on a day possessing famine,
an orphan
90:15 possessor of kinship
90:16 or a needy possessor of misery.
90:17 After that *it is* being among those who have believed
and counseled one another to patience
and counseled one another to clemency.
90:18 Those *will be* the Companions of the Right Hand.
90:19 But they who were ungrateful for Our signs
they *will be* the Companions of the Left Hand
90:20 and over them *will be* fire, that which is closing in.

Chapter 91
The Sun (*al-Shams*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
91:1 By the sun and its forenoon
91:2 and by the moon when it relates to it

and by the daytime when it displays it 91:3
and by the nighttime when it overcomes it 91:4
and by the heaven and what built it 91:5
and by the earth and what widened it 91:6
and by the soul and what shaped it 91:7
and then inspired it to its acting immorally 91:8
and God-consciousness.
He who makes it pure prospers. 91:9
Surely *is* frustrated whoever seduced it. 91:10
Thamud denied because of their overboldness. 91:11
When the disappointed among them were aroused, 91:12
and the Messenger of God said to them: 91:13
This *is* the she-camel of God, give her water to drink,
then they denied him. 91:14
Then they crippled her so their Lord doomed
them for their impiety. Then He leveled them.
And He fears not its Ultimate End. 91:15

Chapter 92
The Night (*al-Layl*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
By the nighttime when it overcomes, 92:1
by the daytime when it self-disclosed, 92:2
by Him Who created 92:3
the male and the female,
truly your endeavoring *are* to diverse ends. 92:4
As for him who gave and was Godfearing 92:5
and established the fair *as* true, 92:6
We will make easy for him the easing. 92:7
And *as* for him who *was* a miser 92:8
and was self-sufficient
and denied the fair, 92:9
We will make *falling into* difficulty easy for him. 92:10
And his wealth will not avail him 92:11
when he has passed.
Truly guidance *is* from Us 92:12
and truly to Us *belongs* the last and the first. 92:13

92:14 I have warned you of a fire that blazes fiercely.
92:15 It roasts none but the vile
92:16 who have denied and turned away.
92:17 But the devout will be turned aside from it.
92:18 He who gives of his wealth to purify himself
92:19 and who with him has no divine blessing
to be given recompense
92:20 but *is* only looking for the Countenance
of his Lord, The Lofty,
92:21 he will be well-pleased.

Chapter 93
The Forenoon (*al-Ḍuḥā*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
93:1 By the forenoon
93:2 and by the night when it broods,
93:3 **your** Lord deserted **you** not
nor *is* He in hatred of **you**.
93:4 Truly the last *will be* better for **you**
than the first.
93:5 And **your** Lord will give to **you**.
Then **you** *will be* well-pleased.
93:6 Found He **you** not an orphan
and He gave **you** refuge?
93:7 And found He **you** one who goes astray,
then He guided **you**?
93:8 And found He **you** one who wants,
then He enriched **you**?
93:9 So *as* for the orphan, oppress him not.
93:10 And *as* for one who begs, scold him not.
93:11 And *as* for the divine blessing of **your** Lord,
divulge it!

Chapter 94
The Expansion (*al-Inshirāḥ*)

In the Name of God,

The Merciful, The Compassionate Sec. 1
Have we not expanded **your** breast 94:1
and lifted from **you** 94:2
the heavy loaded burden
which weighed heavily on **your** back? 94:3
Exalted We not **your** remembrance? 94:4
So truly with hardship, ease, 94:5
truly with hardship, ease. 94:6
When **you** have finished **your** duties then 94:7
work on *supplication* and **your** Lord be **your** quest. 94:8

Chapter 95
The Fig (*al-Tīn*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
By the fig and the olive 95:1
and by Mount Sinai 95:2
and by this trustworthy land, 95:3
truly We have created the human being 95:4
of the fairest symmetry.
Then We returned him to the lowest of the low. 95:5
But those who have believed and 95:6
the ones who have acted in accord with morality,
for them *is* compensation, that which is unfailing.
What will cause **you** to deny 95:7
the Judgment after that?
Is not God the most just of ones who judge? 95:8

Chapter 96
The Blood Clot (*al-ʿAlaq*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Recite in the Name of **your** Lord 96:1
Who created.
He created the human being 96:2
from a clot.
Recite: **Your** Lord *is* the Most Generous, 96:3

96:4 He Who taught by the pen.
96:5 He taught the human being
what he knows not.
96:6 No indeed! The human being *is* truly defiant.
96:7 He considered himself
self-sufficient.
96:8 Truly to **your** Lord *is* the returning.
96:9 Have **you yourself** considered he who prohibits
96:10 a servant when he invokes blessings?
96:11 Have **you yourself** considered if he had been
96:12 on guidance or commanded God-consciousness?
96:13 Have **you yourself** considered
if he denied and turned away?
96:14 Knows he not that God sees?
96:15 No indeed! Truly if he refrains himself not,
We will surely lay hold of him by the forelock,
96:16 a lying, inequitable forelock.
96:17 And have him call to his conclave.
96:18 We will call to the guards of hell.
96:19 No indeed! Truly obey him not
but prostrate thyself *to God* and be near *to Him*.‡

Chapter 97
The Night of Power (*al-Qadr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
97:1 Truly We sent it forth on the night of power.
97:2 And what will cause **you** to recognize
what *is* the night of power?
97:3 The night of power
is better than a thousand months.
97:4 The angels come forth
and the Spirit during it
with their Lord's permission,
with every command.
97:5 Peace *it is* until the time of the rising dawn.

Chapter 98
The Clear Portent (*al-Bayyinah*)

In the Name of God,
The Merciful, The Compassionate — Sec. 1
Not would those who were ungrateful — 98:1
from among the People of the Book
nor the ones who are polytheists
be ones who set aside *their beliefs*
until the clear portent approaches them:
A Messenger from God — 98:2
reciting to them purified scrolls
wherein *are* truth-loving Books. — 98:3
Split up not among themselves — 98:4
those to whom the Book was given
until after the clear portent had drawn near to them.
They were commanded but to worship God — 98:5
as ones who are sincere and devoted
in the way of life to Him,
as monotheists,
and to perform the formal prayer
and they give the purifying alms.
That *is* the truth-loving way of life.
Truly those who were ungrateful — 98:6
among the People of the Book
and the ones who are polytheists
will be in the fire of hell,
ones who will dwell in it forever.
Those *are* the worst of creatures.
But those who have believed and — 98:7
the ones who have acted in accord with morality,
those *are* the best of creatures.
Their recompense *is* with their Lord— — 98:8
Gardens of Eden, beneath which rivers run,
ones who will dwell in them forever, eternally.
God *is* well-pleased with them
and they *are* well-pleased with Him.
That *is* for him who has dreaded his Lord.

Chapter 99
The Convulsion (*al-Zalzalah*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
99:1 When the earth *is* convulsed
with a convulsion
99:2 and the earth brings out its ladings
99:3 and the human being said: What *is* with it?
99:4 On that Day it will divulge its news
99:5 for your Lord has revealed it.
99:6 On that Day humanity will issue, radiating out,
that they may be caused to see their actions.
99:7 And whoever does
the weight of an atom of good will see it.
99:8 And whoever does
the weight of an atom of the worst will see it.

Chapter 100
The Chargers (*al-ʿĀdiyāt*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
100:1 By the chargers, panting,
100:2 by ones who kindle fire, striking fire,
100:3 by the raiders in the morning,
100:4 when they plowed it to a trail of dust
100:5 and they penetrated the center with it,
a multitude.
100:6 Truly the human being
is unthankful to his Lord.
100:7 And truly he *is* a witness to that.
100:8 And he *is* more severe in the cherishing of good.
100:9 Knows he not that when all that
is in the graves *is* scattered about
100:10 and shown forth *is*
what *is* in the breasts,
100:11 truly their Lord
on that Day *will be* Aware of them.

Chapter 101
The Disaster (*al-Qāriᶜah*)

In the Name of God,	
The Merciful, The Compassionate	Sec. 1
The Disaster!	101:1
What *is* the Disaster?	101:2
And what will cause **you** to recognize	101:3
what the Disaster *is*?	
On a Day humanity	101:4
will be like dispersed moths	
and the mountains will become	101:5
like plucked wool clusters.	
Then for him	101:6
whose balance *is* heavy	
will be one whose life is pleasant, well-pleasing.	101:7
But he whose balance is made light,	101:8
his abode of rest *will be* the pit.	101:9
What will cause **you** to recognize what it *is*?	101:10
It is a hot fire.	101:11

Chapter 102
The Rivalry (*al-Takāthur*)

In the Name of God,	
The Merciful, The Compassionate	Sec. 1
Rivalry diverted you	102:1
until you have stopped by the cemetery.	102:2
No indeed! You will know!	102:3
Again, no indeed! You will know!	102:4
No indeed! If you will know	102:5
with the knowledge of certainty,	102:6
you would certainly see hellfire.	102:7
After that you would see it	
with the eye of certainty.	102:8
After that you will certainly be asked	
on that day about the bliss.	

Chapter 103
By Time (*al-ʿAṣr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
103:1 By time through the ages,
103:2 truly the human being *is* surely in a loss
103:3 but those who have believed and
the ones who have acted in accord with morality
and have counseled one another to The Truth
and have counseled one another
to endure patiently.

Chapter 104
The Slanderer (*al-Humazah*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
104:1 Woe to every slandering backbiter
104:2 who has gathered wealth
and counts it over and over!
104:3 He assumes that his wealth
has made him immortal.
104:4 No indeed. He will be cast forth
into the Crusher.
104:5 And what will cause **you** to recognize
what the Crusher *is*?
104:6 *It is* the fire of God, that which is kindled *eternally*,
104:7 that peruses the minds,
104:8 that which will be closing in on them
104:9 with its pillars, ones that are outstretched.

Chapter 105
The Elephant (*al-Fīl*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
105:1 Have **you** not considered
what **your** Lord accomplished

with the Companions of the Elephant?
Had He not made their cunning leading to nothing? 105:2
And He sent upon them flocks of birds, 105:3
throwing at them rocks of baked clay. 105:4
Then made He them like 105:5
ones who are consumed by husked grain.

Chapter 106
The Quraysh (*al-Quraysh*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
For the solidarity of *the* Quraysh, 106:1
their solidarity *is* 106:2
the winter and the summer travel.
Let them worship the Lord of this House 106:3
Who fed them against hunger 106:4
and secured them against fear.

Chapter 107
Assistance (*al-Māᶜūn*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Have **you** considered one who denies this way of life? 107:1
And that *is* he who drives away 107:2
with force the orphan
and urges not to give food to the needy. 107:3
So woe to ones who formally pray, 107:4
ones who are inattentive to their formal prayers, 107:5
those who make display, 107:6
yet they repulse *giving the* assistance. 107:7

Chapter 108
The Abundance (*al-Kawthar*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Truly We have given **you** the abundance. 108:1

108:2 So invoke blessings for **your** Lord
and make sacrifice.
108:3 Truly the one who detests you,
he *is* the one who is cut off.

Chapter 109
The Ungrateful (*al-Kāfirūn*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
109:1 Say: O ones who are ungrateful
109:2 I worship not what you worship and
109:3 you *are* not ones who worship what I worship.
109:4 And I *am* not one who worships
what you worshipped and
109:5 you *are* not ones who worship what I worship.
109:6 For you *is* your way of life,
and for me *is* my way of life.

Chapter 110
The Help (*al-Naṣr*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
110:1 When the help of God drew near
and the victory
110:2 and **you** have seen humanity
entering into the way of life of God in units,
110:3 then glorify the praise of **your** Lord
and ask for His forgiveness.
Truly He has been ever The Accepter of
Repentance.

Chapter 111
The Rope of Palm Fibers (*al-Masad*)

In the Name of God,
Sec. 1 The Merciful, The Compassionate
111:1 Ruined *were* the hands of Abu Lahab,

and he was ruined.
His wealth availed him not 111:2
nor whatever he earned.
He will roast in a fire, possessing flames 111:3
and his wife, the carrier of firewood. 111:4
Around her long neck *is* a rope of palm fibers. 111:5

Chapter 112
The Sincere Expression (*al-Ikhlāṣ*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Say: He *is* God, One, God, 112:1
the Everlasting Refuge. 112:2
He procreated not 112:3
nor was He procreated
and *there is* nothing comparable to Him. 112:4

Chapter 113
Daybreak (*al-Falaq*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Say: I take refuge with the Lord of Daybreak 113:1
from the worst of those things 113:2
which He has created.
And from the worst of the darkness of the night 113:3
when the dark intensifies.
And from the worst of the women 113:4
who practice magic, blowing on the knots
and from the worst 113:5
of one who is jealous when he *is* jealous.

Chapter 114
Humanity (*al-Nās*)

In the Name of God,
The Merciful, The Compassionate Sec. 1
Say: I take refuge with the Lord 114:1

of humanity,
114:2 King of humanity,
114:3 God of humanity,
114:4 from the worst of the sneaking whisperer of evil
114:5 who whispers evil
in the breasts of humanity,
114:6 from among the genie and humanity.

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